

AN
EXPOSITION
V P O N

The Lords Prayer.

Deliuered in certaine Sermons, in the
Cathedrall Church of S. P A V L.

By *Henry King* Archdeacon of Colchester,
and Residentiary of the same Church.

HIERON. Epist. ad LAETAM.

*Orationi lectio, lectioni succedat oratio : breue videbitur
tempus quod tantis operum varietatibus occupatur.*



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38
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TO
THE SACRED
MAIESTIE OF MY
SOVERAIGNE LORD
AND MASTER,
King CHARLES.

Most Gracious Sir ;



*Hough I haue had two
Masters, I neuer
had but one Patron.
When by the directi-
on of your Maie-
sties Blessed Fa-
ther, my first Roy-
all Master, some-
what was done to disproue that (since con-
fessed)*

The Epistle Dedicatory.

fessed) scandall, touching my Fathers Reuolt from his Religion, I then addressed my selfe to Your Princely protection, which You so liberally afforded, that my emboldned Duty afterwards instructed me to presume upon Your Goodnesse in the like kinde. I confesse, this weake testimony of my seruice in Gods Church, tooke life from the Example of Your Glorious Fathers worke (I meane that excellent Meditation of His upon this Prayer) and my purpose was to haue dedicated it unto Him, as an humble acknowledgement of the many gracious encouragements which I receiued from his owne mouth, in the times of my Attendance on Him. But though my Purpose dyed with Him, my Obligation did not. That liues in You, whose vouchsafed fauour both deriu'd and increased it, by assuming mee to Your Seruice, when the consideration of mine owne inabilitie, and the losse of my Master made mee content to lose my relation to the Court. Then, Gracious Sir, since it naturally descends on you by Two Titles, both as His Executor, and My Master, bee pleased once more to enlarge the bounty of your acceptance,

The Epistle Dedicatory.

ception, and to receiue this Tribute from his hand who is ambitious of nothing, but leaue to weare Your Cognisance, and to write Your Name in the Front of his labours. This afforded Goodnesse and my gratitude will suceßiue-ly prompt Deuotion, by making it my daily practice to pray for the addition of all Blessings vpon your Royall selfe, with that religion and Loyalty which fits

Your Maiesties most humbly
deuoted Seruant,

HENRY KING.

Errata.

Pag. 53. lin. 22. for *noster*, read *noster*. pag. 49. lin.
16. r. *before Christ*. pag. 55. l. 7. r. *Æteocles and Poly-*
nices. p. 56. l. 11. r. *vendicare*. p. 92. l. 11. r. *crimen inmane*.
p. 106. in the margin, r. *Monac*. p. 138. in the margin,
Damascen. p. 156. l. 15. *sufferentia*. p. 303. l. 19. r. *Quines*.



I

AN
EXPOSITION
Vpon THE LORDS
PRAYER.

MAT. 6. 9.

After this manner, or thus, pray ye.



His Text is but a preface, and no more: or like a Curtaine hung before some rare peece. Behind it is delineated the curious Archetype and Master-peece of all Prayer, whose Author is *Christ*. From which originall copie, all our prayers, so farre as imitation and

B

our

An Exposition upon

our weake Art can counterfeir, are deriued and drawne.

Division.

1

The parts are three :

2

First, an Iniunction; *Pray.*

3

Secondly, a Patterne; *Thus.*

Thirdly, the Persons; *Yee.*

From the Iniunction I will obserue three Circumstances.

First, the *charge* it selfe, that Prayer is *ex Precepto.*

Secondly, the *Necessity* of it.

Thirdly, the *Excellence.*

Pray.

I first shew Prayer is *ex Precepto.* To proue which, needs no other argument than the forme or modification of the word

Pray; or as the vulgat, *Orabit*, ye shall pray: both Mandatory. Howeuer then *Halensis* styles it only *Documentum*, a lesson; Saint *Augustine* confessed it to be a *Iussion*, or command; *à quo nisi ab illo accipimus à quo iussum est ut petamus.* And *Aquinas* plainly shewes it is a Precept; *Non solum petere quæ desideramus, sed etiam rectè aliquid desiderare, sub præcepto cadit, desiderare sub*

Alexand. Hales

part. 4.

*Aug. lib. de Bono
Persecutan.*

*Tho. Aquin. 2. 2.
quest. 83. Artic.
3. Resp. ad. 2.*

sub præcepto charitatis, petere sub præcepto religionis.

Christ neuer decreed any thing in vaine, and therefore wheresocuer his command is laid, it calls for obedience; and the oftner he repeats his command, the greater tie doth it leaue on our duty. The Iniunction in this place hath diuers confirmations and ligaments; all which, like so many cords and fastenings, binde it to our memory and obseruation. *Clama ad me & exaudiam; Call on me. Pray for the peace of Ierusalem. Subditus esto Domino & ora illum. Orate ne intretis in tentationem; Watch and pray. Petite & accipietis; Aske, and ye shall haue.* So here ~~we say~~ *Pray.*

*Ier. 33. 3.
Psal 126. 6.
Psal 35. 7.*

Luk 22. 40.

Mat. 13. 33.

Nor was this barely giuen in charge, but exemplified by the Author, *Christ* himselfe. He that in his Gospell taught vs to make *Prayers* and *Supplications*, did himselfe *pray* also; and that not a few times, nor in few places. For what place was therewherein this *High Priest* found not an *Oratory* to *pray*? The Mount, the Garden, the Crosse; so that I may truly say of

*Alfonſus à Ca-
ſtro.*

Him, *Tota eius vita fuit perpetua quedam precatio*; His whole life was nothing else but a long Prayer.

2
Necessity.

*Vitam & ve-
ſtitus.*

My second circumstance concerning the *Necessity of Prayer*, naturally flowes from this. For if Christ, the Lord and Master, found Prayer an act worthy to exercise him, how great a necessity is implied from vs, whose whole composition is nothing else but *Wants and Necessities*? All which are onely supplied by our Prayer. There is our Haruest, and from that seed doth the increase of Gods blessings multiply vpon vs. Those two maine props of life, our Raiment, and the *staffe of bread*, are the donatiues of Prayer; witnesse that *Petition*, vnder which they, and all else wee need, are comprised, *Giue vs this day our daily bread.*

For which, and other benefits, we haue no other commodity to trafficke or exchange with God but Prayer; the onely rate at which his mercy is purchased, and the currant Coine in his Exchequer. Therefore *Pray.*

A most beneficiall, yet easie taske enioy-
ned only for mans good. Almighty God
herein dealing with vs, as those Benefactors
whose bountie sets the poore a worke for
charitie, not profit, not for any aduantage
they meane to make of their labour, but
what meereley reflects on themselves; that
they may giue them an occasion to earne a
liuing. So from the solicitation of our prai-
ers doth God take occasion to extend his
mercies vnto vs. Not that our prayers haue
any worth or merit, or that they aduantage
Him, but our selues: *Ille quod nos hortatur
propter nos hortatur*, When he bids vs Pray,
he doth but fit vs with a capacity to receiue
what he desires to giue.

*Aug. ser. 29. de
verbis Domini*

Hee might indeed bestow vpon vs his
Fauours without the suit of our Prayers,
but that were a double derogation, first
from his Gift, and next from his owne So-
ueraigntie:

He that can make himselfe so cheape to
giue vnask't, certainly giues that which is
not worth taking, else hee would neuer
make such haste to be rid of it. Thus to

fore-stall a suit, instructs him that receiues to neglect, not to thanke the Doner. Suit puts value vpon a gift; nor is that ware held marketable which proffers it selfe vn-to the buyer. There is a modestie to be vsed euen in doing fauours; for it is an vnman-nerly kindnesse that intrudes on the accep-ter, and an impudent good turne, which like a prostitute wooes him that should re-ceive it. Such is the curious disposition of man to vnderualew and grow weary of whatsoeuer he comes easily by, *Cito data vilescunt*. There is no bread so sweet, as what is earned with sweat; and no gift so prized, as that which is obtained with grea-test difficultie. *Quicquid queritur optimum videtur*. Therefore, before God giues, it is fit he vnderstood in a few words the desire of his clyent, lest he should offer a blessing to one that had no will to take it. *Dare vult Deus, sed non dat nisi petenti, ne det non capi-enti*.

Againe, if God should giue without pe-tition, it were an impeachment to his roy-altie. We see ordinarily men are content to
enter

*Aug. ser. 5. de
verb. Dom.*

Petronius Arbit.

August.

enter couenant not to receiue their due vnesse vpon demand, nor will the Tenant offer his rent, if not first required and called to make a tender: and shall wee thinke to receiue from Gods hand mercies which are not due vnto vs *ex debito*, but *ex mera gratia*, not of right, but of grace, without entreary and request? The most bountifull master that liues, though he leaue out his profit, will not leaue out his right, & though hee expect no money payment, yet will hee reserve some slight acknowledgement, though but a pepper corne. Kings themselves, when they haue rewarded such as well deserued, by the gift of Manours or Lands, yet will haue those, on whom they confer such fauours, hold them by some seruice, which seruice they will haue acknowledged, by some kinde of homage, by some slight peny-fine, or the like.

'Tis true, such paiements as a Pepper-corne or a Peny adde nothing to the reuenew of the Temporall Lord, more than the confession of his right and Royaltie, yet are they of such high consequence to those that hold

hold their estates by them, that to cōtemne one of those little ones, makes their whole fortune escheat into the power of the Lord. Iust so is it with vs Christians, wee haue a Lord, by whose goodnesse, life and our being are demised vnto vs; a bountifull Master, who hath endowed vs with all our temporall blessings in this life, and by his promises, giuen our hopes a title to eternall blessings in the life to come. For all which vnprized mercies, he hath reserued nothing to returne vnto himselfe, saue onely the thankfull sacrifice of our prayers. A light and easie payment to God, yet of more weightie consequence on our behalfe, than *Ingens auri vis*, a Mine of treasure. For *Prayers* are our Quit-rents, our Homage, our suit-fine, *Census nostra subiectionis*; by this seruice doe we hold our estates in his blessings. So long as we pay vnto him these rents of deuotion, so long is our tenure safe, and our title to his goodnesse vnquestionable. *Open thy mouth (in prayers) and I will fill thee with good things.* But when once we shut our mouthes, when we neglect this
 dutie

Gerard. Aphorism.

Psal. 81. 10.

dutie and seruice, wee then forfeit his fauour in the present, and hazard it in the future.

Such and so great is the necessitie of *Prayer*. And yet so great is the impudence of the *Pelagian*, or rather the *Deuill*, whose feedaduocate he was, to crie downe the vse and exercise of Prayer, which had so often repell'd his assault and foil'd him, that from the proud insolent Sophistrie of Free-will, he would argue it needlesse to trouble God by asking either perseuerance in faith, or conuersion from sinne, whereas it is (saith he) in each mans free election and choice, either to stand or fall. An assertion to be hissed at, not answered, being quite contrary to *Christs* rule, who layes so much weaknesse to our charge, that wee haue not power to thinke well, much lesse to will that which is good, without his assisting grace, nor to auoid one danger hanging ouer vs, without the same grace preuenting. By this Grace are wee elected from the wombe, and by it also are we *holden vp euer since we were borne*. 'Tis his grace that we

Psal. 71.6.

Pray, and againe 'tis his grace which answers our Prayers: like a cloud doth this Grace still hang ouer our heads; but the dew thereof drops not downe vpon vs, vnlesse first resolued by the breath of our *Prayers*. Let therefore our *Prayers* ascend vnto him, that so his Grace may descend on vs.

Enough to disproue *Pelagius*, but not to stop the mouth of other Heretikes, who out of the infallibilitie of Gods prescience, would conclude the act of Prayer needlesse. Whatsoeuer (say they) God hath fore-seene, must come to passe, whether wee pray or not, because his knowledge cannot erre. True, but let them know, the same God who fore-saw what should be, fore-saw also that we should pray vnto him; the act of Prayer being necessary to obtaine and impetrate those things at Gods hands, which he in his mercy fore-saw he should bestow vpon vs. This is Saint *Augustines* opinion, *Preces valent ad ea impetranda quae se precantibus concessurum praesciuit.*

Aug. de ciuit. Dei
lib. 5. cap. 10.

Since then God hath fore-seene a Neces-
sitie

fitie of our *Prayers*, let each one fore-see his owne good so much, as to petition him continually. This act of inuocating him being so necessary to saluation, that without it no meanes to saluation. *Nullum credimus nisi orantem salutem promereri*: Almighty God is easie to be found, but hee will first be sought; and his hand euer open to giue, if deuoutly ask't and intreated. For so is his owne rule, *Petite & dabitur vobis*: Aske first, and then haue.

Alexand. Hales
part. 4. ex Aug.

Matth. 7. 7.

I am now come to consider the *Excellence* of this act of Prayer, which from hence is cleare. Since that, in stead of all the abolished sacrifices of the old Law, this only remaines vnto vs. This is our Morning & Euening sacrifice, our cleansing sacrifice, and our sinne offering *Oratio sanat pestes mentis*: This cures the maladies of the diseased soule. It is our Incense offering, *Spirituale thymiana*. And for the greater glory of it, *Carthusian* obserues that the stile of Incense is attributed to no other Theologicall vertue so truly, as to Prayer: *Nulla Iustitia thymiamati comparatur nisi sola oratio*.

The Excellence of
Prayer.

Dionys Carthus.
in Matth.

Psal. 141. 2.

Numb. 16. 48.

Exod. 32. 11.

Psal. 141. 2.

tio. Like incense doth it fume vp, making a sweet smell in the nostrills of God. Therefore the Psalmist prayes, *Dirigatur oratio mea tanquam incensum*: Which (saith the Glosse) was but a figure of Prayer. A Censer full of this Incense religiously offered, diuerts the wrath of God, and interposes it selfe betwixt his anger and those whom it threatens: euen as *Aaron* stood in the doore of the Tabernacle, betwixt a displeased God and a wretched people.

Such a strong prerogatiue hath *Prayer*, which God seemes to acknowledge, when with a familiar anger he chides *Moses*, for that his Prayers hindered the execution of his vengeance vpon Israel: *Let me alone, that my wrath may wax hot vpon them.*

Lastly, in stead of the *Eleuatum*, the Heauc-offering; *Eleuatio manuum*, the Eleuation of our hands in Prayer now serues. Blessed are they that can lift vp cleane hands in this sacrifice, for they shall surely get the victory. When *Moses* his hands were held vp, Israel (you know) preuailed, but when they were let downe, *Amaleck* got ground.

ground. The morall is thus: When wee pray, our sinnes retire, but when we let that act fall, they charge vs with double force.

But our Prayers are vnweildy and heauy, witnesse the Disciples singled out to accompany Christ when he prayed in the Garden, who at that time found so heauy a weight of slumber hanging ouer their eye-lids, that they were not able to watch, no not one houre. 'Tis requisite then they should haue props to beare them vp. As *Aaron* and *Hur* were *Moses* his supporters, so must Faith and Perseuerance be the supports of *Prayer*; held vp by these, they ascend boldly and without let vnto the Throne of God; but if these faile, like dull and lazie mists drawn from the earth, they rise not to any height, but fall backe vpon those places from whence they were exhaled, or vanish with that breath which sent them vp.

Not to insist long on this *Encomium* of *Prayer*: It is our scaling Ladder, *Oratio iusti penetrat nubes*, our Engine of Battery, by which Heauen is besieged and suffers

Mat. 26. 40.

Eccles. 35. 21.

Mat. 11. 12.

Ambros. ser. 86.

violence (as Christ said.) 'Tis our weapon with which we wound our enemies, nay, *Telum est quo vulneramus cor Dei*; with it euen God himselfe is wounded, as the Spouse in the *Canticles* cryes, *Charitate vulneror*.

Luther.

Gen. 32. 2. 24.

Hieron. Epist.

It is a thing so strong and potent, that it preuailes with (though not against) the Almighty. *Oratio hominis res est omnipotentissima* (tis Luthers deuout Hyperbole.) This wrestles with God, as *Iacob* with the Angel, and will not part without a blessing won from Him. Therefore Saint *Hierome* saith, *Deus ipse qui nullis contra se viribus superari potest, Publicani precibus vincitur*: God that cannot by any forces leauied, be ouercome, yet confesses himselfe vanquished by the Publicans prayers.

'Tis the Rudder which keepes our soules steady, *in aquis multis*, when crosse winds, and the billowes of persecution beat vpon vs.

'Tis the Compasse by which wee saile, when all is clouded, no Starre of comfort shining out vnto vs, this holds vs in the right

right course till we againe discover mercy.
*Out of the Deepe haue I called vnto thee and
 thou heardest me.*

Psal. 130. 1.

Lastly, 'tis our Key which opens the
 gates of Heauen, be they lockt neuer so
 fast: *Oratio iusti clauis Cœli*. With this Key
 did *Elias* open the windowes of Heauen
 shut vp for some yceres in drought; and
 with this doe we let downe the former and
 the latter raine on vs.

*Aug. Ser. 226.
 de tempore.*

1 King. 18. 45.

But a Key you know hath many wards,
 and requires Art to make it, which Art we
 can no where else learne, but from Him
 who hath *Potestatem clauium*, the *Keyes
 of Dauid*, to shut and open at his pleasure.
 Here then let vs borrow our skill, and fa-
 shion our Prayers in his Mould, by that ex-
 cellent patterne here in his Gospell left vn-
 to vs,

Pray thus.

Out of the forme and fashion of which
 Prayer I obserue two things. First, it was a
 set forme of Prayer, not made vpon the
 sudden, but composed with premedita-
 tion. Secondly, it was *Short* and compen-
 dious.

2

*Patterne.
 Pray thus.*

dious. Both which circumstances are here commended to our imitation and vse;

Pray thus.

A set forme.

Rom. 8.

First, it was a *set forme*. The Art of Prayer is not a lesson obuious to all, but full of difficulty : Saint *Paul* tels vs, *Yee pray not as ye ought*, and the Disciples confest their vnskilfulnesse in this act, when they desired their Master to tell them how to pray, as *Iohn* taught his Disciples. To answer which request of theirs, he dictates vnto them this manner of praying. Prescription is a good warrant, and therefore hee prayes best that prayes by Precedent. Yet it is a disease raigning in many now a daies to affect sudden conceptions of Religion better than mature births : I doe not know what should induce them, vnlesse out of a ieaousie lest any should finde out a Newer or Narrower path to Heauen than themselves, they thus forsake the Churches beaten road. For my part, I must needs suspect that these sudden vnsetled fits of praying, that take men like quames, cannot but argue some kinde of crazinesse

crazinesse and distemper, if not in point of Religion, at least in Opinion and Ceremony.

Sure I am God likes not raw Sacrifices no more than rash vowes. Bee not rash with thy mouth, and let not thy heart bee hasty to utter any thing before God. Before thou prayest prepare thy selfe. And David refused to offer vnto God a gift which cost him nothing. Why then any should presume to tender him a raw vnseasoned meditation that cost no paines nor study in the shaping of it, but, like an Abortiue, is conceived and borne at the same instant, I cannot see.

Eccles. 5. 2.

Eccles. 18. 23.

2 Sam. 24. 24.

Our blessed Saviour, it should seeme, chose rather to be at a certainty with vs for his seruice, than either to put vs vpon sudden shifts, or stand to the curtesie of any voluntary Motions, or Reuelations, or Enthusiasms of ours for his allowance. To which end he prescribed a constant Method of Prayer, Pray thus. In honour & imitation whereof, our Church hath also fixt and rested vpon a settled

D

course

course for her Liturgy in the Booke of
Common Prayer.

In contempt of both which, howeuer
some giddy separated men preferre their
owne phantasies, not onely reiecting our
Common Prayer, but euen Christs Prayer
also; leauing it out, as a thing not worthy
to ioyne with their inuentions, either pri-
uately in their meetings, or publikely in
the Pulpit at the end of their Prayers (a
contempt you know cōtrary to the Canon
or good manners) yet, for all this, I hope
there are none here sowed with that Lea-
uen, or that need to bee perswaded whe-
ther a stolne and ignorant Conuenticle
should sway more in this point, then a
learned and reuerend Conuocation.

*Hugo Cardin. in
Mat. 6. Dimitte,
&c.*

*Carranza Concil.
Tolet. 3. Can. 9.
Alphonf. à Castro.*

Hugo Cardinal. depriues, in his iudge-
ment, such factious men as these, of either
vnderstanding or reference to Christ, *Stul-
ti quia non sic orant ut docuit Christus, nec
sunt Christi.* But the Councill of Toledo de-
priues those Spanish Priests of their functi-
on, who held this Prayer was not to bee
vsed daily, but only vpon the Sunday.

Mistake

Mistake me not, I doe not say no *Prayer* should bee vsed but onely the *Lords Prayer*. The *Geneua* note renders it rightly, Christ binds not to the words, but to the sense and forme of the *Prayer*. Nor doe I disallow extemporary *Prayers*, when need or occasion shall require. Seasonably vsed they are the fruits of a ripe well-tun'd Devotion. *My tongue is the pen of a ready Writer*; but affected out of nice desire to be singular, or opposition to the allowed formes of *Prayer*, they are the Symptoms of a dangerous folly.

Psal. 45.2.

I doe not deny him a good Artizan that workes by the strength of his owne phantasie: yet all will grant, he workes truest that workes from a Copie. And though a voluntary exprest vpon an Instrument, shew the sufficiency of the Musician; yet I should thinke that Musician, who vnderualues all set Lessons, in comparison of his voluntaries, hath more of Arrogancethan Skill. Iust so is it in *Prayer*.

I preiudice no mans gift, and let me aduise no man so much to preiudice this ex-

cellent gift of *Christs Prayer*, as to exalt his owne Meditations about it. All I wil say to such men is this only, *Iudicium fidei sequere* & non *Experimentum tuum*, is a safe rule; & I wish they would follow *Christs Rule*, which is *Regula fidei*, the Rule of Prayer as well as Faith, and the discipline of the Church a little better, and not, like *Empericks*, presume to practize without booke.

2 A short
forme of
Prayer.

Pertinet ad fi-
nem & modesti-
am fidei si non
agmine verbo-
rum ad eundem
putamus ad Do-
minum. Tertul.
lib de Orat.
Συγχετο δὲ
ἡ ὁρμή καὶ ἡ
ῥώμη ἐν τῇ
ἀρχῇ. Chrys. in
Mat.

My second obseruation was, the short-
nesse of *Christs Prayer*: who hauing found
fault with the multitude of words vsed
by the Heathen, *vers. 7.* takes order to
mend it in his patterne. A garrulous tal-
katiue zeale is vnpleasant and vnnecessary.
It consists not with the modesty of Faith,
nay, in the iudgement of Saint *Chry-
sostome*, such a tumultuous suit to God is
rather an act of Impudence then Deuo-
tion. To what end doest thou vse a mul-
titude of words in thy Prayers? God that
form'd thee reads the vnwritten Language
of thy thoughts; thy hidden desires and
imaginationes are plaine and legible Chara-
cters in his eye. Why then shouldest thou
assault

assault his care with superfluitie of speech? vnlesse thou doubtst he heares thee so sel- dome, that when thou art speaking thou wilt be sure to say enough to him. Or thinkest thou God is asleepe, and must be waked with loud clamour? Or dost thou distrust his apprehension that he vnderstands thee not at first sight, or cannot construe the meaning of thy petition without a long paraphrase? Like him Saint Chrysostome reprehends, *Qui orat vt Deo quasi ignoranti suam necessitatem exponat*, who prayed in such a forme of language, as if he meant to tell God somewhat which hee knew not before.

Be so modest, as still to remember God is a Iudge, that needs take no informations of thy cause from thee; *Orando Deum non docemus*, when wee lay open our wants, wee doe not tell God a thing hee knew not before: *Your Father knoweth whereof yee haue need before yee aske him.* Misery is a subiect that requires the briefest History that can be to let it forth. 'Tis best therefore, in opening the complaint, to

August. in iuz
Adm. dny
iua cmg. a. h. s.
Chrys. in Mat. 6.

Matth. 6. 8.

cellent gift of *Christs Prayer*, as to exalt his owne Meditations about it. All I wil say to such men is this only, *Iudicium fidei sequere* & non *Experimentum tuum*, is a safe rule; & I wish they would follow *Christs Rule*, which is *Regula fidei*, the Rule of Prayer as well as Faith, and the discipline of the Church a little better, and not, like *Empericks*, presume to practize without booke.

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cters in his eye. Why then shouldest thou
assault

assault his care with superfluitie of speech? vnlesse thou doubtst he heares thee so sel- dome, that when thou art speaking thou wilt be sure to say enough to him. Or thinkest thou God is asleepe, and must be wa- ked with loud clamour? Or dost thou di- strust his apprehension that he vnderstands thee not at first sight, or cannot construe the meaning of thy petition without a long paraphrase? Like him Saint Chrysostome re- prehends, *Qui orat ut Deo quasi ignoranti suam necessitatem exponat*, who prayed in such a forme of language, as if he meant to tell God somewhat which hee knew not before.

Be so modest, as still to remember God is a Iudge, that needs take no informations of thy cause from thee; *Orando Deum non docemus*, when wee lay open our wants, wee doe not tell God a thing hee knew not before: *Your Father knoweth whereof yee haue need before yee aske him.* Misery is a subiect that requires the briefest History that can be to set it forth. 'Tis best therefore, in opening the complaint, to

August. in 112
Aduersus Iudeos
in Mat. 6.
Chrys. in Mat. 6.

Matth. 6. 8.

vse but few words in Prayer, considering (as Saint Hierome speaks) *Nos non Narratores esse sed rogatores*, we come not to present God with a Narration, but a Petition, and not to discourse with him, but to pray to him.

I must here againe preuent the misconstruction of any that can bee iealous my meaning is bent against much praying; God forbid: I say with my Author, *Non inibemur multum orare, sed multum loqui*; I speake not against much praying, but much speaking in our prayers; for, saith Saint Augustine, *Multum loqui est in orando rem necessariam superfluis agere verbis*; He that talkes much in his prayer, is a bad performer of a good action; he ouerdoes a dutie, and so by double diligence growes troublesome; especially being that this duty is not acted by the tongue, so much as the inward affection; *Plus fletu quam affatu*; Nay a man may be silent, and yet pray loudly, *Deus non vocis, sed cordis auditor*; as Saint Ambrose spake of Moses, *Qui cum taceret, clamabat*.

Epist. ad Probam.

August. ibid.
cyprian.

Ambros. offic.
lib. 1. cap. 4.

I exhort all to frequent Prayer, *Mane, Meridie, Vesperis*, for so often *David* prayed, at *Morning, Mid-day, and Night*: and our Saviour *Christ*, we read, *Tertio abiit*, prayed thrise in the Garden within a very short space; but pray in few words, for so did *Christ*.

*Aliud est sermo
multus, aliud
diuturnus affe-
ctus, August.
epist. 121.*

I know many there be, who deride our short prayers; and *Cartwright* scoffingly termes our *Collects, Shreds*: but if they be shreds, they are such as haue more worth in them, than a whole peece of their vneuen, ill-spunne meditations, that follow his *Tenets*. *Dicuntur fratres in Aegypto crebras orationes habere, sed breuissimas*: *Saint Augustine* writes that the religious men in *Aegypt* were wont to make very frequent, but very short prayers; which practise he commends to vs: this being most consonant to the *Wisemans* speech; *God is in beauen above, and thou upon earth, therefore let thy words be few.*

*Confutatio
in Rhemist. Testa-
ment. in Matth.
16. 21.*

Eccles. 5. 2.

Pray ye.
This part is my application, I shall not need any labour to make it fit, since the words

*Part. 3.
Vos.*

words barely repeated, apply themselves. They were Christs Disciples vnto whom he gaue this exemplified iniunction: I trust so are we; nor doth this speech with lesse proprietic or necessitie belong to you, then it did to them.

So that you see the Disciples themselves were taught: If they who had *Maiorem mensuram sanctificationis*, and *Dona infusa*, such a large proportion of grace, and gifts of the Spirit infused, thought it no disparagement to be directed and tied to a patterne, I doe not see why any of meaner endowments should thinke themselves too wise to learne of Christ, or to Pray after his manner.

Again, though Disciples, and in that neere relation to Christ, then corporally present with them, yet for all that they must pray.

The best that liues vpon the earth, though he can boast neuer so neere an alliance to Christ, hath need of praier, else all his goodnesse can be no *Superfedeas* for temptations. A wall'd Towne is no protection from the enemy, without a garrison to bear him

him from the walls, nor doth the place secure it, but the watch. So the strength of mans owne righteousness is no fortresse to secure him, vnlesse religion guard him, and that his prayers stand centinell, *Watch and pray*, solliciting the Watchman of Israel to defend him in all assaults. There is no faith so well built, or freed from decay, that needs not be repaired houely by the inuocation of Gods assistance. The iust man falls *Septies in die*, seuen times a day: how oft then falls he, that hath no claime to righteousness, nor any title but what is deriued from his sinnes? He therefore that is fallen, must pray that he may rise, and *Qui stat videat ne cadat*, He that yet stands must pray to preuent his fall. For as Saint Augustine, *Fusa oratio fidei impetrat firmitatem*, Prayer is the base, the pedestall of faith.

There be many that neuer serue God but when they need him. *Quando bella, quando fames &c. tunc putatur innocandus Deus*: and then indeed they will pray earnestly, as *Ionas* his Mariners call'd vpon their Gods in the Storme, but in the calmes of prosperity
E they

*August. Serm. de
verb. Dom.*

they are tongue-tide, as if then there were no use of God.

'Tis a dangerous opinion for any to thinke he hath no need of God. And 'tis high time God should grow weary of doing good to that man, who growes weary of serving him. An intermittent pulse is one of the fore-runners of death, and a cessation from Prayer, which is the Soules pulse, shewing all her sicke distempers, wants and grieuances, is the argument of a desperat forlorne condition. Therefore the Apostle exhorts vs to pray, *sine intermissione*, continually without any stop or intermission. In what state soeuer thou art, sicke or in health, 'tis fit thou pray: Do'st thou want? why pray that thou mayst be supplied. Do'st thou abound? yet doe not like the Horseleach, being full, straight fall off, but pray still; consult thy owne brest, and thou wilt finde, thou hast as great cause to pray in the dayes of thy prosperitie, as of thy misery, if not to implore God for any thing thou hast not, yet to praise and blesse his bounty, who gaue thee all thou hast.

For

1 Theff. 5. 17.

For to giue thanks, is to pray, and *Gratiarum actio*, as well as *Postulatio*, Thanksgi-
uing, as well as *Petition*, is a *Species* of
Prayer. So *Aquinas*.

*Aquinas 2. 2. c.
q. 83. art. 17.*

Therefore I say, as was said to Israel,
*When thou shalt passe the Riuer, and God shall
bring thee into a Land that flowes with milke
and hony*, giue thee an exalted full fortune,
still empty thy bosome in thanksgiuing vn-
to him, and with *Iacob*, remember with
what staffe thou passed'st ouer the Iordan
of thy meane poore estate.

Lastly, in what condition soeuer thou
art, whether in abundance or in want, be
sure to offer vp vnto God the fruits of a
cleare conuersation, and of a good life, for
a good life is a practicke forme of Prayer,
as pleasing to God as any thou canst offer;
Semper orat qui semper bene agit, Hee that
liues well prayes still.

*Qui innocentiam
colit Domino
supplicat.
Minut. Felix.*

*Gloss. in 1 Thess.
3. Sine intermis-
sione orate.*

To close all, Pray, and I say againe Pray.
Let thy vp-rising, and thy down-lying, thy
going in, and thy comming out, be hal-
lowed by Prayer: *Dic dormitanti potes non
expergisci, dic experrecto potes non dormire.*

Seneca.

Ambros. lib. 3. de
virg.

amplius, dic exeunti potes non reuerti, dic redeunti potes non exire: It was a diuine meditation of a Philosopher; When thou awakest thou canst not tell whether euer thou shalt sleepe againe, nor lying downe to sleepe, whether euer thou shalt wake: therefore pray at thy vprising, and pray at thy downe-lying, *Vt te in ipso quietis exordio diuina meditantem somnus inueniat*. Nor when thou goest out whither thou shalt returne; take therefore Saint Hieroms aduice, *Egredientes muniat oratio, regredientibus occurrat*, When thou goest out, fortifie thy selfe with prayer; and when thou returnest, like the strong man in the Gospell, *Stand in the doore of thy house with thy Prayers*.

Finally, because thou knowest not how soone thy borrowed life will be required backe, and thy soule taken from thee, whether in the mid-day of thy age, or in the euening; therefore let thy morning meditation be spent in beseeching God that thou mayst not be taken from thy selfe in that horror and distraction, when thou art vnsettled and vnprovided: and againe,

Quia

Gerard. Apbe-
rism. Sacr.

*Quia Dies Domini venturus est sicut fur, ideo
vespertina oratio nos munit;* because the
Day of the Lord comes stealing on like a
theefe in the night (who can tell whether
hac nocte, this approaching night) let vs all
conclude this our euening Sacrifice with
humble and hearty prayers vnto Almighty
God, that at the comming of the Bride-
groome (which cannot now be farre off)
we may not be surpris'd sleeping, but be-
ing furnisht with Oile in our Lamps, our
eye-lids waking, wee may enter in with
him, that when the last euerlasting night
of this world shall come, we may in the
morning of the next world rise
to a life that shall know
no end. *Amen.*

E 3 *Our*

Mat. 6.9.

Our Father which art in Heauen.

IHaue drawne the Curtaine; and now the Master-peece of Prayer, wrought and conceiued by Christ, begins to discover it selfe. Of which, before I take a strict view, like men arriued at some curious building, who first examine the situation and modell, giue me leaue a little to fix my contemplation on the outward parts of this Fabricke, to consider the Forme of the Prayer, before I open the Matter.

Psal. 47.

This is the *Psalmists* method, who being to discourse of *Sion*, and make a spirituall corography and description of the beauty thereof, directs the eye of the beholder first to the walls and battlements, to walke round about the out-works, and to *number the turrets* thereof.

Vas. 7.

A faire and specious front promises a faire inside : and if our pittie or wishes could preuaile, there should bee no faire well proportioned body, but should haue

as

as faire a soule to inhabit it, and a disposition fitting the exterior lineaments.

Orandum est ut sit mens sana in corpore sano; for 'twere a foule solecisme, that the Cabinet should be better then the Jewell which is contained within it.

If *Salomon* should haue built only a faire Porch, or a beautifull Gate, and a Temple disproportionate to his Porch, he had then drawne mens Religion into their eyes, and made them more zealous to gaze without, then to pray within. But his Fabricke was better cast; so much ornament, so much cost beautified the inside of his Temple, that the outward Pile serued as a bait to attract the peoples deuotion, and prepare them by the exterior Modell sufficiently to prize and admire what was contained within. Happily by describing the Courts, and Gates, and Porch of this rare Building, erected by a greater then *Salomon*, my discourse may attaine that good effect to prepare your piety for the entrance into it.

The outside of it comprehends enough to exercise your attention, as the *Land-skip*

skip of Ierusalem contained matter to hold the eyes of those that most curiously looked vpon it. That had many *Turrets*, This hath *Seuen*, raised from those *seuen Petitions* in *Christs Prayer*. View it in the natural mold whereinto it is now cast, and you will finde it like *Minerva's Shield* composed by *Phydias*, which consisted of many excellent parts, all which made but one intire Shield; yet taken asunder, each part that belonged to it was a compleat worke. So consider this *Prayer* as it now lies all together, the plates, and ioints, and seuerall matters, make but one Christian Buckler to ward and auert all necessities that may befall vs; yet resolved into parcels, euery Limbe, and Member, and Gradation, is a perfect Buckler to beare off our particular wants.

It is like that famous Target of *Aiax*, that was *Clypeus Septemplex*, consisted of seuen folds; this is *Oratio Septemplex*, a prayer consisting of seuen requests. That Buckler was Dart-prooffe, impenetrable, and this Prayer an impenetrable Shield to resist
the

the fiery darts of Satan. *Oratio quotidiana quam docuit ipse Dominus, unde & Dominica nominatur, delet quidem quotidiana peccata cum quotidie dicitur.* If I would insitt vpon the allusion to the number of these Petitions, I might compare this whole Prayer to the constellation of the *Pleiades*, or *seuen* starres in Heauen; Or to the *seuen* starres in the right hand of the Sonne of Man, being fit Lights and Tapers for the *seuen* golden Candlesticks there mentioned, to be set vp in those *seuen* Churches, and not in them alone, but in all the Churches of the world, where Christs name is known and adored.

Or I may liken the parts of this Prayer to the *seuen* Planets, eminent aboue all other starres of the Firmament. For as some of those Planets moue neerer to the earth, others higher and farther off, so is the motion of these *seuen* Petitions; some of them moue and sollicite God for *Earthly* things, as the foure last of them; others for *Heauenly* and *Eternall*, as the three first, *Hallowed be thy Name, and thy Kingdome*
F come,

*Aug. de ciuit.
Dei. l. 21. c. 27.*

Reuel. 1. 16.

Vers. 12.

Vers. 21.

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Or I may liken the parts of this Prayer to the seven Planets, eminent aboue all other starres of the Firmament. For as some of those Planets moue neerer to the earth, others higher and farther off, so is the motion of these seven Petitions; some of them moue and sollicite God for *Earthly* things, as the foure last of them; others for *Heauenly and Eternall*, as the three first, *Hallowed be thy Name, and thy Kingdome*
F come,

*Aug. de Ciuil.
Dei. l. 21. c. 27.*

Reuel. 1. 16.

Vers. 12.

Vers. 11.

August. Hor. 43

come, &c. Saint Augustine hath taken their iust Height and Motion, *Tres petitiones superiores eterna sunt, quatuor sequentes ad hanc vitam pertinent.*

Lyra in 3. Reg. 18.

I purpose not to enlarge my Discourse by commending the perfection and dignity of the *seuenth number*, which some gather out of Naamans command, to wash *seuen times* in Iordan: or as Lyra vpon that place, *Reuertere septem vicibus*, when Elias bade his seruant goe *seuen times* and looke towards the Sea, after which he discouers a cloud of raine. So saith Lyra, *Post septem Christi mysteria*, after the *seuen* Mysteries of our Sauour, viz. His Conception, Birth, Baptisme, Preaching, Passion, Resurrection, Ascension; *Descendit abundanter pluuia gratia*, &c. abundant showers of grace fell vpon the earth.

I know euery *seuenth* yeere is reputed a Climactericke; and *seuen* yeeres the rate of a mans life; and *seuen* daies the account of our weekes; and *seuen* Petitions the number of Christs Prayer.

But 'tis not my taske to consider this Prayer

Prayer by Number but by Weight. God regards not how many prayers men string with their Beads, but with what deuotion they send them vp; nor doth he keepe a Score or Tally of our Petitions, though hee bottle vp and number each religious Teare shed in the vehement imploring of his Grace. The Excellence, not the Arithmetike of this Prayer, is my obiect, which *Hugo Cardinalis* commends vnto vs in three obseruations; *In Dignitate, Breuitate, Facunditate*, the Dignity, Breuity, and Fulnesse.

In Mat. 6.

For the Dignity, *Christ* was the Author of it, *Qui fecit viuere docuit orare*. And if he were the Author, of whom God said, *This is my beloued Sonne in whom I am well pleased, heare him*; it must needs follow, that for his sake this Prayer is more audible in the eares of God, and more acceptable than any we can make, *Dum prece & oratione quam Christus docuit ad Patrem loquimur facilius exaudimur*.

I
Dignitas.
Cyprian. de Orat.

Cyprian. ibid.

For the Brieftnesse of it, Saint *Cyprian* saith, this is that *verbum breuians*, short

2
Breuitas.

Esa. 10. 33.

Cyprian.

Aug. Ser. 213.
de Tempore.Alex. Hales.
Part. 4.

compendious Oration promised in *Esa* to the world, *Quoniam sermonem breuiatum faciet Deus in toto orbe terra*. The reason why it was comprised in so few words are feuerally allcaged by the Fathers: one is, that it might be more portable in our memories, *ut in doctrina celesti discentium memoria non laboraret*, that so it might bee sooner learn't and oftner repeated, that he who daily vses it might not thinke it tedious, and hee who knowes it not might want all excuse for his ignorance of it. Therefore Saint *Augustine* giues a strict charge that young children should first of all learne this Prayer, being no burden at all to their memory or capacity. The last reason for its shortnesse, is to shew vs, the most wordy voluminous Prayers are not euer the best, or soonest heard by God. *Alexander Hales* summes vp all the commodities of it thus shortned together; *Ob illius breuitatem facilius scitur, melius retinetur, frequentius iteratur, minus fastidit orantem, cito exaudiri innuit, plus affectu quam ore orandum esse insinuat, ignorantem incusat.*

The

The last Argument of this Prayers excellency, is the fulnesse and weight of it. In few words it inuolues most copious matter, and though very bricfe, yet it is of an ample sense. *Quantum substringitur verbis tantum diffunditur sensibus*: The sense of it is as large as the Body is little. *Continet omne petibile & expetibile*: It is the summe of all we can request at Gods hands; that is, of all which we can iustly and piously request. Sometimes we desire of God what is vnfit for him to grant, or vs to receiue: therefore saith Saint Augustine, *Si recte & congruenter oramus, nihil aliud petere possumus quam quod in oratione Dominica positum est*: It consists of seuen Petitions (saith Biel) *Et septem numerus est vniuersitatis*: Seuen is a number that includes the vniuerse of goodnesse: *Vniuersa que à Domino licite desiderari possunt & postulari his petitionibus continentur*: And this is the Exception which the Brownists take against it, because 'tis so ample. Saint Augustine makes a particular demonstration of it. If you run thorow all the prayers of good men and Prophets set downe in

3
Facunditas.

Tertull. de orat.

*Garran. in
Matth. 6.*

*Biel Lect. 64. in
Miss.*

For more see the

Iohn 12. 28.

Psal. 80. 19.

Psal. 17. 5.

Prou. 30. 8.

Psal. 7. 4.

Eccles. 23. 5.

Psal. 144. 11.

the Scripture, all the seuerall Petitions in the Psalmes, You shall finde (saith he) none of them but may be reduced to these seuen Petitions, as the Common places of all Prayer: when Christ sayes, *Pater clarifica nomen tuum*; what is it else but *Hallowed be thy name*? When the Psalmist cries, *Ostende nobis faciem*; *Shew vs the light of thy countenance*; what is it but *Thy kingdome come*? When he sayes againe, *Dirige gressus meos*, &c. *Direct my steps in thy paths, that my feet doe not slide*; what is this but *Fiat voluntas, Thy will be done*? Againe, when Salomon prayes vnto God, *Giue mee not pouertie nor riches*; what is it but *Giue vs our daily bread*? When the Psalmist sayes, *Si reddidi retribuentibus mihi mala*, &c. *If I haue repayed euill for euill vnto any*; what is this, but *Forgiue vs our trespasses, as we forgiue others*? When it is said, *Aufer à me concupiscentias ventris*; *Take from mee concupiscence*; is it not as much as *Lead vs not into temptation*? Lastly, when the Psalmist cries, *Erue me ab inimicis*; *Deliuier me from mine enemies*: is it not as much in effect, as *Libera nos à malo*; *Deliuier vs from euill*? You

You see the large capacity of this Prayer, how that it comprehends the subject of all other prayers; and not them only, but even all Christian discipline, as *Tertullian* writes: for which cause he styles it *Breviarium totius Evangelij*; the Abridgement of the whole Gospel. Such plentiful Rivers streame from this Seven-headed Fountaine. So that as *septem flua flumina Nili*; the seven Armes of Nilus watered and made fertill all *Ægypt*; so doth this Prayer, springing from seven Petitions, which are *Deprecatio*, or *Optatio*, water the whole Christian world, preventing and deprecating all mishaps, and supplying our wants.

So that in this short Prayer, as in a little Orbe, the Sonne of righteousness moves: from hence doth every Starre, every faithfull servant and Confessor of Christ (for they are Incarnate Starres) borrow a ray of light to illuminate and sanctifie the body of his meditations. The Church in her Liturgie, and the Preacher both enjoyn'd to use it. A small quantitie of this Leven seasons a great lumpc of Devotion, and a few

Tertull. lib. de orat.

Alex. Hales pars. 4.

Nazianzen.

Cyprian. de orat.

Cyprian. ibid.

* Agnoscat Pa-
ter Filij sui ver-
ba cum precem
facimus.
Cyprian. ib.

few spirits giue taste & quicknesse to much liquor. This Prayer is a *Quintessence* extra-
cted by the greatest Chymist that euer was,
from Him that brought Nature out of
Chaos, Separated Light from Darknesse, and
extracted the foure Elements out of No-
thing. All parts of it are spirits. *Quæ enim
spiritualior oratio?* And the mixture of a few
graines therof with our prayers, proues the
strongest and best Christian Antidote. *Ore-
mus itaq; sicut Deus nos docuit* (*tis Cyprians
inference) Let vs gladly vse that forme of
Prayer which Christ our Lord hath taught
vs, and giue vnto God what the Sonne of
God gaue vnto vs. *Amica & familiaris est
oratio Deum de suo rogare, ad aures eius de-
scendere Christi orationem*: It is a familiar
and friendly tribute to present God with
his owne; A petition cloth'd in Christs
words, will finde the ready way to heauen,
and a speedie accessse into the eares of God.
* And when the Father acknowledges his
Sonnnes words in our Prayers, hee will ac-
knowledge and ratifie that promise, which
through him he made vnto vs, that what-

soeuer

soeuer we should aske him in his sonnes name, should not be denied.

Thus haue I at full surueyed the Forme or Outside of Christs Prayer. I am now come to the Matter, to enter the inward roomes, into which my Text is the doore that leads me; seruing as a Prologue or a Frontispice to the whole Prayer; which is diuided into three generall Parts. Into an *Exordium*; *Our Father which art in heauen, &c. Tractatum*, a Tract, which is the seuen Petitions. *Conclusionem*, a Conclusion, a Ratification of the Prayer, *Amen*.

The Division and generall Cast of the whole Prayer.

Petr. de Aliaco. Vid. Biel. sect. 64. in Mss.

Or if you please, I will call this whole Prayer of our Sauours, a Letter consisting of foure parts or complements.

An *Endorsement* or *Superscription* directing it to the party, viz. God, *Our Father*: and to the place, *Heauen, which art in Heauen*.

I

The *Contents* following in the seuerall Petitions, from *Hallowed be thy name, &c.* to *Deliuer vs from euill*.

2

A *Subscription* or *Vnder-writing* found in the latter part of the thirteenth verse, and

3

G

immediatly

immediatly following the last Petition whereunto it is ioyned, *For thine is the kingdom, the power and the glory for ever.*

The Seale that closes vp all, *Amen.*

4
Division of
the Text.

My Text is the *Endorsement*, the *Superscription*, or it is the *Exordium* of the Prayer, wherein as *Rhetoricians* vse first of all, *Captare beneuolentiam*, to implore the Attention and Beneuolence of their Auditors: so doe we from hence begge Gods attention and inclination to our requests by a double *Insinuation*.

I First of his *Goodnesse*, in that we stile him *Father*.

2 Secondly of his *Power*, in that wee acknowledge him the *Lord of Heauen*, *Qui es in Caelis*.

Ambros.

Both which circumstances conduce to his Praise and Honour (saith *S. Ambrose*) *Laus Dei patet quia predicatur in eo pietatis gloria. Laus Dei quia in Caelis habitat non in Terris.*

Left. 64 in Mis.

Gabr. Biel diuides this *Exordium* more punctually into foure parts, for so many wayes herein doe we *conciliare gratiam*, win vpon Gods fauour.

A

*A dilectionis magnitudine quia dicitur Pa-
ter*; From the greatnesse of his loue to vs
when we call him *Father*.

I

A liberali bonitatis diffusionem, From the li-
berall communication of his goodnesse to
vs, in that we say *Our Father*.

2

Ab immutabili perpetuitate, from the im-
mutabilitie of his Essence, intimated in
these words, *Qui es, Which art*.

3

A sublimitate potentie, from the high do-
mination and power he hath ouer vs when
we say, *In Coelis, Which art in Heauen*.

4

'Tis most requisite, when we speake to
God, we should vse a decent Method, an
orderly proceeding, since he is the God of
Order. 'Twere a rude presumption for any
to sue vnto him in that fashion which they
would not vse vnto men, if their superiours.
When we make any request vnto them, we
hold it manners to prefix some modest in-
troduction before the suit,; wee doe not
bluntly discouer it at first. *Dit mihi si velis
hominem rogare & sic ineptus, Da mihi quod
peto, nonne arrogans videtur oratio?* If thou
begin a Petition with this homely phrase,

and in this peremptory manner, Giue mee what I require, can it auoid the censure of rudenesse? as if thou canst to command, not intreat, and to challenge or lay a claime to a fauour, not to sue for it: and canst thou hold it fit to petition Almighty God without some preface, as well to confesse his power, as to declare thine owne modestie?

Sen. lib. 2. de Benef. cap. 2.

Humblenesse becomes the person of a suitor; *Molestum verbum est onerosum & demisso vultu dicendum Rogo*: To beseech, is a terme that confounds an ingenuous man, deiects and casts downe his lookes, as ashamed that his eye should follow the suit which his tongue preferres. Which bashfull recognition of his wants findes an easie way to pity; whereas he that begs in arrogant termes or impudent behauiour, shuts vp the hand of bounty, and destroyes the good intention of the giuer. The deiected *Publican* in the Gospell stood fairer and better iustified in our Saviours estimation, than the *Pharisee* insolently bragging of his worth.

Luke 18. 14.

You

You shall finde in the Scripture, that Prophets and holy men, whensoever they spake or prayed vnto God, vsed some Preface to prepare his care, and to make way for their words. When *Abraham* besought God concerning *Sodome*, he begins, *Let not my Lord be angry if I speake that am but dust and ashes.* And *Moses* pleading for the people, begins, *Si gratiam inueni in conspectu tuo; If I haue found fauour in thy sight.* And when *David* prayes vnto God to forget the sinnes of his youth, he makes a commemoration of the goodnesse and mercy of God; *Remember, O Lord, thy tender mercies, &c. euen for thy goodnesse sake.* It giues life and hope to our Petitions, when before wee aske we vrge God with the precedents of his owne goodnesse. This kinde of acknowledgement is *Ad plus dandum inuitatio*; a fit preparing of his fauour: and we inuite him to grant againe, when we retriue what already he hath done. Good cause then had our Sauiour to lay the ground of our Petitions on Gods fatherly care and loue to vs, by bidding vs cry *Our Father.*

Gen. 18.

Exodus 34.

Psal. 25.

Vers. 6,

Vers. 7.

That as Orators, before they plead, vse some *Exordium* or *Preface* to make the Iudge fauourable to their causes; so we, being to speake vnto the Iudge of Heauen and Earth, might by this beginning make him propitious to our Prayers.

Caluin.

Whereby let me note vnto you, formes of Oratory and Rhetoricke are allowed in our Deuotions; *Eloquentiam non pugnare cum simplicitate religionis*. Nor doth Christ dislike an elegant Prayer.

And let mee tell those men who haue such an vnlearned conceit of Gods seruice, that they thinke it a trespasse of high nature to staine their Discourses with a Latine sentence, or authority of Fathers quoted in their owne Dialect, or that make it a nice case of Conscience to present God with a set studied Prayer, or any other forme of speech than *Quod in buccam uenerit*, what comes into their heads whilst they are speaking, when the tongue strives with the Inuention for precedence, or at least both goe together; that if they please they may be more elaborate, take
more

more paines and time for what they speak then an extemporary minute, or an instant, vnlesse they finde it more for their ease to keepe vnto that naturall vaine of theirs, vnstudied or vnlaboured, and hold it a better protection and excuse for those that know little to condemne Learning, and all that know more then themselves.

I confesse that *Pia rusticitas*, Deuotion clothed in the rudest phrase that can be, is to be preferred before eloquent hypocrisie, and an holy Ignorance is better then learned irreligion. I would aduise all men to vse more Religion than Rhetoricke in their Prayers; yet none can deny, but that an eloquent Meditation, so it be not affected, and so it doe not *Exercende lingue magis operam dare quam menti mundanda*, is acceptable both to God and Men.

View the Scripture, the Dictate and worke of the Holy Ghost; you shall find that, for the elegance of the phrase and weight of the words, it passes all the weake shallow Oratory of Mans tongue. Therefore Saint *Augustine* calls it, *Venerabilem*

Spiritus

Hieron. Ep. ad
Tranquillin.

Gloss.

confess. l. 7. c. 21.

Iob. 3. 46.

Spiritus Sancti stilum, the venerable stile of the Holy Ghost. And in the Gospell the Iewes acknowledged our Saviour for the best Rhetorician that euer was, *He spake as neuer man spake*. The practick perfection of which Eloquence he hath declar'd in nothing more then in this Prayer, which in a narrow compasse comprehends the summe of all Oratory; Breuitie, and Elegance, and Perspicuity.

I
Our Father.
Biel. Lect. 64.
in Niss.

Biel. Loc. Cit.

Pater Noster. It may be askt who is here meant by *Pater*, whether the word be taken *Notionaliter*, and *Personaliter*, for God the Father, the first Person in the Trinity; or *Essentialiter*, essentially, as it is refer'd vnto the creature made and conserued by God, in which sense it appertaines to the whole Trinity, *Tota enim Trinitas, Pater, Filius, Spiritus Sanctus, unus Pater est, & singula persona Pater est, sicut singula Deus*; for the whole Trinity is one Father as one God. It is resolued by all, that when wee say *Our Father*, we meane and pray vnto the Trinity, and that by good right.

In the beginning, it was the Trinity
which

which fathered all mankind, *Faciamus hominem*, which originall title of Sonne to that Father, Man might still haue preferu'd, had he not by his wilfull disobedience made a forfeiture of it. For though God had settled an estate vpon *Adam*, it was not so firmly intailed, but that it might bee, and was quickly cut off. His sinne did dis-inherit him, and vs in him, dispossessed him of the Garden, his first Mansion and Patrimony, and deuasted him of the title of a Sonne: For he was then no more *filius Dei*, the Sonne of God, but *Seruus peccati*, sinnes bond-slaue; Nay (saith Saint *Augustine*) *Pater noster ante gratiam Christi Diabolus erat*; before the Deuill onely had title to him, and in that bondage was he concluded till that time; by whose mediation God was reconcil'd to Man, and the lost Sonne acknowledged by the right Father. *Iam non seruus est sed filius, quod si filius & heres*. So that Christ hauing now by Grace restor'd to Man what originally hee lost, repurchased the title of Sonne, by Adoption; since that we tooke from Crea-

H tion

Gen. I.

Serm. 151. de
Tempore.

Gal. 4 7.

Rom. 8. 15.

tion was extinct, he held it meetest, that as God now tooke vs for his children, wee should also in our Prayers claime him for *Our Father*. Since we had receiued *Spiritus adoptionis filiorum Dei*, the Spirit of Adoption should cry *Abba Father*. So beginning where *Adam* left, and directing our supplications to that Father which first made vs the *Blessed Trinity*.

Jerem. 3. 19.

Which though it be here meant, yet is not the Essentiall name, as *Deus*, or *Dominus*, God, or Lord, vsed; but a Personall *Father*, *Voca me Patrem* (as 'tis in the Prophet) *Call me not Lord, but Father*.

Chrysostome.

Saint *Chrysostome* giues the reason, God (saith he) would be called *Father*, and not *Lord*, that hee might giue vs more confidence of obtaining what we sue for. Seruants doe not alwaies finde an easinesse in their Lords to grant what they aske, but Sonnes presume it. Therefore, *Oratio que paterno dulcescit nomine omnium petitionum impetrandarum fiduciam mihi præstat*. A Prayer that is sweetned with the Name of *Father*, how much comfort doth it beget
in

Bernard.

in the heart of him that pronounces it? *Can a woman forget her childe?* Yea, though she forget to be kind, to be naturall, yet will not *I forget to be mercifull*, saith our heauenly Father.

Hence Saint *Augustine* fitly notes the priuiledge which the Christian hath aboue the Iew. *Nunquam inuenitur praeceptum populo Israelitico ut dicerent Pater noster, sed est ijs insinuatius Dominus, tanquam seruis;* You neuer finde that the old Israelites were allowed to call God *Our Father*; no, as Seruants still they stiled him *Lord*; but vnto vs Christians, hee hath afforded this grace through his beloued Sonne, to say vnto him, *Our Father, Dedit potestatem filios Dei fieri his qui credunt.*

This Prayer then is the Prayer of Sons, fit onely for their mouthes who acknowledge God for their Father, it is the *Bread of Children*; *Non catulis proijciendus*, not lawfull to bee taken into the mouthes of any that are not Children. But yet say it be; admit that men of prophane lips and peruerse life, *that hate to bee reformed take*

Iob. i.

Mat. 15. 26.

PROM. 13.

Part 4. pag. 165.

Idem.

these words into their mouthes; say Esau, the father of the Reprobate, spake in the language of *Iacob*, and cry, *Our Father*, how is this Sacrifice accepted by God, when it is offered vp from such vnhalloved Altars? Doth he answer to that call of *Father*? or stands it with his honour to account them Sons? Either it must follow that they say false in saying *Our Father*, and saying false, sinne in saying the *Lords Prayer* (for *verbum mendax iustus detestabitur*) or that God must father children which are none of his, but such to whom he sayes, *Vos ex Patre Diabolo estis*. The doubt seemes subtle, but easily answered by acute *Alexander Hales*. A wicked man may say this Prayer and not sinne, or lye, so he say it not *Indicatiue*, but *Optatiue*, not Implying but Wishing that God would be so gracious as to be his Father, which wish is lawfull. Againe; this Prayer is *Oratio communis*, a common vniuersall Prayer, *Et dicenda in Persona Ecclesie que multos habet filios*, said in the behalfe of the whole Church of Christ, which hath many sonnes; therefore though
Atheists

Atheists or Reprobates cry *Our Father*; they include not themselves, but only speak the language of the Church, which reapes what they sow; for their owne lips must not taste the fruit and effect of this sweet vintage, as hauing no part in God, nor in the Church. So that vnto such men this Prayer is like weapons, which cowards or vnskilfull men weare, to arme others, not to defend themselves. Though they vse the words and syllables of Christ, they want the Spirit that animates the words; and though they haue the Sword of Prayer, they want the Arme of Faith to weild it. Like as the *Epyrots* told the *Turks* (when they vaunted they had won the sword of that victorious Prince of *Epyre*, *George Castriot*) though you haue the sword of *Scanderbeg*, yet you haue not his arme.

I need not set any marke of difference to distinguish those false spurious children from the true. The next word *Noster* (*Our*) shuts out them from the Church, and separates them from the number of Gods elect children, who can only, and may iustly call him, *Our Father*.

H 3

Me-

2

Noster.
Our Father.

Meum and *Tuum*, these words, *Mine*, and *Thine*, haue beene the seeds of Enuie and Contention euer since the world was habitable. From these little Graines hath the Lawes large Haruest growne vp. These were they which at first inuented, and euer since exercised our Termes: The common Barritors, causes of all rents and schismes in in the Common-wealths body: These haue blowne the coales of strife, occasioned brothers to goe to law with brothers, nay brothers to destroy one another. If *Abel* should haue ask't *Cain* vpon what quarrell he kill'd him, he could haue stated his countrouersie in no other termes but *Meum* and *Tuum*, *Thy sacrifice is better accepted than Mine*. These haue beene the accur'st remouers of neighbours bounds, and land-markes, haue entituled the vigilant Oppressor to anothers patrimony: These were the bloudy Depositions that cost *Naboth* his life; had he relinquished his right to the vineyard, and not call'd it *Mine* (*I will not giue thee my vineyard*) he had preseru'd a friend of *Iezabel*, and a life too. These two little Monosyllables

nosyllables, *Mine* and *Thine*, they are the great Monopolists that spanne the wide world; that, like *Abraham* and *Lot*, diuide the land betwixt them, yet cannot agree, but are euer wrangling and quarrelling about their shares; like those two factious brethren, *Ætrocles* and *Polymises*, who neuer could be reconcil'd, liuing nor dead; for when they had slaine one the other, and were put in one Herse, one funerall pile, their Ashes fought, & the flames that burnt the bodies as sensible of the mortall fewd which was betwixt them liuing, diuided themselves. How many actions and suits begun vpon these termes *Mine* and *Thine*, haue suruiued those that commenced them first, and descended from the great Grandfather, to the Heire in the fourth generation?

Since then these two had occasioned so much strife, so much mischief in the Politicke Body, Christ would not haue them admitted to make any faction or rent in the Mysticall Body of the Church. But as he was the Reconciler of God and Man by
his

his blood; so would he shew himselfe the Reconciler of Man and Man, shutting vp all opposition of *Mine* and *Thine* in this one word, as the common Peace-maker, *Noster, Our Father*.

'Tis Atheisme for any to say *Pater Tuus*, God is *Thy Father*, and not *Mine*. 'Tis presumption for any to say, *Pater Meus*, to call God *My Father*: *Nemo dicat meus, quod soli Christo euenit. Patrem dicis quasi Filius sed noli tibi aliquid specialiter vindicare*: 'Tis Saint *Ambrose* his Caueat. Christ alone can call God *My Father*, for God is his Father by Nature, ours onely by Grace. Vnto Christ he is *Pater specialis*, to vs *Pater communis*, not in speciall, but common; *Haue we not all one Father?* 'Tis meetest then we should say in one voice, *Pater noster, Our Father*.

In teaching vs to say thus, Christ taught vs also a two-fold Lesson.

First of brotherly charitie; we must not only (as Saint *Iohn* saith) *Loue one another*, but Pray one for another; brother for brother, neighbour for neighbour, the Priest for

Gloss.

Ambros.

Idem.

Vid. Biel.

Malach. 2. 10.

I

I Iohn 4. 7.
Πασι δὲ ὅς ἐστι
καὶ ἑαυτοῦ καὶ
ἀδελφοῦ καὶ
ἐκείνου.
Chrysostom.

for the Congregation, and the Congregation againe for the Priest. Thus doth the practise of our Church instruct vs in the Liturgie, *Dominus vobiscum, The Lord be with you.* There the Priest prayes for the people; and the people againe pray for the Priest, when they answer, *And with thy spirit; Frater qui adiuuatur à fratre quasi ciuitas firma;* When brethren thus vnite their forces and prayers, they are so fortified that the power of Hell cannot make them disband. If we are commanded to doe good vnto all men, it followes, *à maiori ad minus,* that at least we must pray for all men. A good wish is better cheape than a good worke, nor will they afford a reall benefit to their brethren, that will not pray for them: he that thinkes himselfe borne only for himselfe, contracts and straightens the freedome of his being. The most noble and Christian resolution therefore is, for a man to study his brothers good as well as his owne, *Nec sibi sed toti natum se credere mundo.*

PROV. 18. 19.

Secondly, a lesson of humility. When he

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hath

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Τὸ δὲ βασιλεὺς
ἐκ τῆς χάριτος σου
γενεῖας ὅταν καὶ
τὴν ἀνὰ ἀπαν-
τες ὡμῶν συ-
νημῆτοι; Chry-
sostom.

Exod. 30. 15.

August. Hom. 42.

hath thus combin'd the race of men toge-
ther in one fraternitie, giuen the lowest and
meanest as good right to call him *Father*,
as the highest and best amongst vs: Hee
would not haue any to prize themselves so
much, as to scorne and dis-value all below
them. God is a God of the valleyes, as well
as the hills, nor is he a *Father* of the rich and
noble, but of the poore too: Be their qua-
lities and degrees neuer so different in the
account of the world, summ'd vp in the ac-
count of this Prayer, they are all euen. As
but one sacrifice was appointed for the rich
and poore; so Christ hath appointed but
one Prayer, but one appellation for them
all, *Pater Noster, Our Father. Hoc dicit Im-
perator, hoc dicit Mendicus, hoc dicit seruus,
hoc dicit Dominus: The King and the Beg-
ger, the Lord and the Slaue, all concur and
say, Our Father.*

God is no partiall Father, nor is his care
partiall, he heares and accepts the one as
soone as the other. For our Prayers doe
not ascend in their rankes, nor doth the
poore mans Petition stay to let the great
ones

ones goe before; but when we pray, God comprhends vs all vnder one common Notion of sonnes and suitors; *Intelligent ergo se esse fratres quando unum habent Patrem*; From hence let them learne this equal lesson, not to disdain any, though the meanest, for their brethren, who haue God for their Father, as well as themselves.

August. ib.

Πᾶσι δὲ μὴν
ἐξαίρουτο οὐ γιν-
οσκάν. Chrysost.

I haue held you too long vpon these first words *Our Father*, indeed beyond a *Pater noster* while. But I shall quickly dis- misse you, for my speech is now arriued at the end and period of our Prayers iourney, Heauen. *Which art in Heauen.*

Thither it now bends; but being in the ascent and rising vp to it, giue me leaue a little to breath by the way, to rest a minute vpon the contemplation of Gods Essence, intimated in these words *Qui es*. To be, is predicated of none so properly as of God, *Exod. 3. 14.* he takes an attribute, denomi- nates himselfe from his Being: *Thou shalt say vnto the children of Israel, I am bath sent me vnto you.* Againe, our Sauour sayes, *Ante Abraham, Ego sum, Before Abraham was, I am.*

which art.

Exod. 3. 14.

Iohn 8. 58.

I 2

Lastly,

Apoc. 1.4.

Lastly, Saint *Iohn* characterises him by his Essence, *ὁ ὢν, ὁ ἦν, ὁ ἐρχόμενος*, Grace be vnto you from him that Is, that Was, and that Is to come. He is indeed *Ens Entium*, *Ens primum*, and *Ens simplicissimum*, The first, purest, most independant Essence. The world, and the creatures in it, and we our selues, are but Deriuations from that Primitiue Being: *In him we liue, and moue, and haue our Being.*

Gabr. Biel.

As he is the most absolute, so the most immutable Essence. *Qui es* signifies *Immutabilem substantiam*. The circumstances of Time measure not, nor alter Him, as neither feeling the accessions multiplied, nor the waining and decrease of Times.

Idem.

Exod. 3.14.

Chald. Paraphr.

Heb. 13.8.

In Deo non est præteritio nec futuritio, sed nunc æternitatis semper stans; say the Schooles. Things past and future, are eternally present with him, whose Title and Motto is, *I am that I am*, or as the Chaldee Paraphrast renders it, *I will be what I will be: Yesterday and to day the same for euermore.*

In a word, he is that Immense Being, in whom those three vast transcendents, *omnium, verum & bonum*; vnitie, veritie and goodnesse,

goodnesse knit and meet together and make their aboad. He is *Maximè unus*, because most inuvariable; *Most True*, because most absolute and independant; *Most Good*, because the Author of all Good, nay, Goodnesse it selfe in the Abstract.

So long therefore as wee conforme our selues to his Will retaining our goodnesse, so long we preferue our *Being*, it may bee said *we are*; but when we once leaue off that, we leaue to *Be*: we are only priuations, or what is worse, Beasts and no Men. *Non impune malè sumus, & in quantū mali sumus in tantū minus sumus*. There is no true existence but Vertue, a good man is a Copy & Image of God, God is euer neere vnto him, he euer neere vnto God; neere to Beatitude, neere to Heauen, nay he is Heauen. *Cælum est ibi ubi culpa cessauit*; wheresoeuer sinne is not, there is Heauen. If a sinner be called Earth, as in *Genesis 3. Terra es & in terram reuerteris*; God tels *Adam* after he had sinned, *Thou art earth*: certainly, a iust man by as good right may be termed Heauen. His Conscience is a Firmament, *Simplicissima*,

*Lombard. lib. 1.
Sent. Distinct. 1.*

*Ambros. lib. 3. de
Sacram.*

*V. de Hales part. 1.
4.*

Aristot. de Cælo.

simā, solida, pellucida (as Aristotle defines Heauen) cleere, and serene, and solid, not to be shaken or daunted. This is it, which whilst he liues here, makes him shine cleere in report and the esteeme of the world, and hereafter will cause him to shine more brightly in the Kingdome of Glory. *Iusti fulgebunt sicut Sol.*

Mat. 13. 43.

In Heauen.

Thus you may perceiue this short stay hath not hindered or disaduantaged our proceeding a whit, but rather set vs forward and brought vs a neerer, though a lower way to Heauen, since we haue here discovered an Heauen vpon Earth.

Alex. Hales part.
4. de Miss. part.
2. p. 165.

For Heauen is not alwaies taken materially for the place where the Saints abide, but spiritually for Angels and Saints, or for good Men. So Saint Augustine interprets this place; *Pater noster qui es in Cœlis* (id est) *in Sanctis & iustis.*

But why *Cœlis* in the plurall number? Is it onely an Hebraisme? or to giue vs an occasion to dispute whether there bee more Heauens than one? Whether Heauen be diuided into seuerall Classes, and roomes, and

and stories, and degrees, because the *Psal-*
mist mentions the *Heaven of Heavens*? And
in the Gospel we read, *Glory in the highest*
Heavens? Whether there be three Heavens
onely, because Saint *Paul* was rap't to the
Third? or whether so many as Philosophy
supposes, Ten?

Psal. 68. 33.

Luk. 2. 14.

Or is it said, *Qui es in Caelis*, to limit God
and tie him to a place, as if he were only in
Heaven, not in Earth? as *Aristotle* thought,
Qui putat Deum suis contentum esse finibus;
as if hee did not fill both Heaven and
Earth with his presence; *Cælum & Terram*
ego impleo; or as if he were not in all pla-
ces, and at all times, in this place, at this
present, in this assembly, in vs, as one hath it,
Est Deus in nobis, &c.

Ambros. Offic.
lib. 1. cap. 13.

Jerem. 23.

For none of these reasons was this cir-
cumstance *In Heaven* put here; neither to
egge our curiosity to dispute of Heaven,
nor to restraine or confine God, who is
All in all and *aboue all*, as Saint *Gregory*
excellently, *Deus est inter omnia, non tamen*
inclusus; *Extra omnia, non exclusus*; *infra*
omnia, non depressus; *super omnia, non ela-*
tus,

Gregory.

Caietan. in Mat.
6.

Chrysostome.

ius. The true reason why hee is said to be *In Heaven*, is, *Vt eleuetur animus*; to lift vp our hearts, and our hands, and our eyes, and our contemplations vnto the Lord. Saint *Chrysostome* more fully, τὸ δὲ ἐν τοῖς ὑενοῖς ὅταν εἴπω, ἕκ ἐκεῖ ὁ Θεὸς συζητεῖων τῷτο φήσιν, ἄλλα τῆς γῆς ἀπύγων τὸν διχόμενον. When Christ bid vs say, *Our Father which art in Heaven*, he did it that he might remoue our thoughts from the Earth, and fix them on Heaven and the things aboue.

Whither since I haue at last conducted your Meditations, there will I leaue them. Now they are placed at that pitch, there let them rest; I will not by any farther discourse call them downe, or settle them lower. I haue discharged the full scope and purpose of my Text, which was onely to direct your Prayers to the right Place, Heaven; and to the right Obiect, God our Father.

I know, our aduerfaries, the Papists, set their Disciples a lower course, directing their Deuotions to *Compostella* or *Loretto*, or the Shrines of Saints, or the Sepulchre

at

at Ierusalem, but these are no obiects for our Religion or piety. Heauen must be the receptacle of our Prayers. Shall wee seeke to Christ amongst the Graues or Tombes of the dead? The Angell long since answered them, *Resurrexit, non est hic; Hee is not there, he is risen.* And if we euer hope to finde him, our prayers must rise after him; Goe vp vnto that place whither he is ascended, *Heauen.*

Mat. 28. 6.

Againe, though their Prayers goe to the right Place, yet they are not deliuered according to Christs direction, vnto the right Owner, *Our Father*, but vnto Saints and Angels; they calling them Father that are but brethren and fellow-seruants, as the Angell told Saint Iohn, being about to worship him, *See thou doe it not, I am thy fellow-servant and one of thy brethren which haue the testimony of Iesus; worship God.* Nay, I would to God it were not true that they prayed vnto stockes and Images, saying vnto the worke of the Caruer and the Crucifix, *Thou art my Father.*

Reuel. 19. 10.

But howsoeuer they thus grossly will mis-

K

take

Esay 1.

take their way and mis-place their prayers, and if not disclaime the true *Father*, yet ioyme other Step-fathers vnto him; let vs goe vnto the right *Father*, and to him alone, sending our Prayers as Christ hath directed them, not leauing them by the way, or deliuering them to the hand of any officious busie Saint that would intercept them; that we giue not him cause to complaine of vs, as he did of *Israel*, *Filios genui qui me non agnouerunt; I haue children that will not acknowledge me.*

Tertul. de Orat.

Happy is that people whose God is the Lod (saith *David*) but much happier that people whose Father is the Lord; and *Fælices qui Patrem agnoscunt* ('tis the step vnto which *Tertullian* aduances the Emphasis) happy are they that acknowledge God for their *Father*, that at the last day hee may owne and acknowledge them for his sonnes; *Come ye blessed Children, &c.*

Hallowed

Hallowed be thy Name.

OUr meditations haue now rais'd
themselves vnto the first step of this
seuen-fold scale of Prayer. From
whence we haue the aduantage to take a
fuller view of the whole body thereof, and
to consider the order of the Petitions, as
well as their seuerall matters. So that the
more wee contemplate this Theme, the
more must we admire the perfection of the
Lesson, and the singular method of the
Teacher. 'Twas not enough that he in-
structed vs what to pray, prescribing vni-
uersall remedies for our necessities out of
this precious Salutory, but he must shew
vs also where to beginne the cure. 'Twas
not enough for him to leuy this Masse of
Deuotion, to haue mustered and drawne
together the obiect of all Petitions into
these seuen Battalions, but as hee is our
Captaine and Leader, *so he will goe out with*
our Armies. He will teach our hands to warre,
and our fingers to fight. He will direct vs in

Psal. 60. 10.

Psal. 144. 1.

this spirituall warfare, wherein wee assaile our heavenly Father and offer a deuout violence to his Kingdome; How these Christian forces, these Troopes of Prayer must be ranged, which Battalions must aduance first, and begin the fight.

This Petition stands in the head of the Troope, being brought vp before the others, to acknowledge the power of that Name which could giue successe to all we sought for in the rest of them. *Constantine* wore that victorious Motto in his Banner, *In hoc vinces*. Well may I write vpon the front of this Petition, *Hoc nomine vinces*; by this Name shalt thou obtaine the victory. It was the Motto of the most successfull Warriour that euer led the host of *Israel*, *In nomine tuo conculcabo*; In thy Name I will tread them downe that rise vp against mee. Since then our aime is to tread downe our necessities, which would else depresse and keepe vs downe; since wee are to fight against our spirituall enemies, temptations, and the euills which this life exposes vs to, it was most fit wee should beginne
with

*Euseb. de vita
Constant. l. 1.
c. 22.*

Psal. 44.

with that *Sacred Name* which is the beginning of all good to vs, and puts an end to all our miseries:

Hallowed be thy Name.

This way of proceeding is iust and naturall; for whereas *Aquinas* saith, *Oratio est desiderii nostri interpret*; Prayer is the Interpreter of our desire; *Biel* in that obserues the order of these Petitions holds the same course our desires doe. Now our intent and desire first begins with the end, *In desiderio primo cadit finis*: God and his glory is the end of all Christian seruice, *Per quem & ad quem omnia ordinantur*. All motion, all operation takes beginning from Him, and by returne terminates in Him. For this cause then doe our Petitions, which containe *Omnia bona presentis & futurae vitae*, the blessings of earth, and the blessings of Heauen, blessings Temporall, & blessings Eternall, first exercise themselves vpon what conduceth to Gods glory, before what concerns our owne profit, beginning with Heauen and things concerning our future life in the Three formost re-

Thom. Aquin.
2^a. 2^a. q. 83.

Gaby. Biel Lect.
66. in Miss.

Glos.

quests of this Prayer, and then descending to Earth, and what appertaines to the present life in the Foure last.

Biel tearmes this Petition *Actum Charitatis*, an act of loue. *Rectus autem charitatis ordo est, ut primum petamus quæ appetimus Deo, & deinde quæ appetimus nobis.* This is a well regulated loue, that empties and powres out it selfe into Gods honour, who is the Fount of loue (as *Saint Iohn* sayes) For God is loue; where-
in you may see the difference betwixt the loue of the world and the loue of God. By the Worlds Maxime, our loue should beginne at home with our selues, but by Christs more authenticke rule it must begin with God; first serue Him before our owne turnes. God requires the first-lings of our Loue, as well as of our Fruits; and as *Saint Iohn* tels vs, *He loued vs first*, so must wee loue him before and aboue our selues. Our Saujour, iealous of this precedence in our affection, askes *Peter*, *Louest thou me more than these?* Intimating, by the manner of the question, how high

Caictan. Mat. 6.

1 Iob. 4. 19.

Iob. 21. 15.

high a trespasse it was to preferre any temporall respect before Him. But in the Gospell of Saint *Matthew* hee makes a more open declaration of himselfe in this point, *He that loueth Father or Mother, Sonne or Daughter, or any thing more than me, is not worthy of me.*

Mat. 10 37.

From whence let vs collect thus much, that all priuate respects must wait on God and his seruice; wee must not intend our owne honour about Gods. He that strives to consecrate his owne name before Gods, takes a course to raze himselfe and his name out of all memory; but *Him that honours me, I will honour*, saith God. We must not study our owne profit more than Gods glory; or like those that Christ said, followed him not for his Doctrine, but for the bread he gaue them, place that Petition, *Panem nostrum, &c. Giue vs our daily bread, before Hallowed be thy Name*, and the two that follow it.

Ἀλλὰ πάντα
διὰ τὴν ἡμετέραν
ἐκείνου ἐκείνου
ἐκείνου ἐκείνου
Chrysostome.

For he that is the *Bread of Life*, Christ Iesus, bath in the Method of this Prayer controlled such disorder in our desires, bath

taught

taught vs that *Non in solo pane*, wee must not liue onely by Bread, but by Faith in his Name, and hope of his Kingdome; and that *Fiat voluntas tua*, To doe the Will of God should bee our meat and drinke, as Christ saies it was his.

'Tis not abundance of worldly blessings which should take vp our meditations or desires, but the aduancement of his glorious Name, who hath created those Mines and Veines of treasure in the Earth. *Salomon* as'kt not at Gods hand Wealth but Wisdome, nor did he couenant with him for gold and siluer when he dedicated the Temple, but that whensoever hee or his people should worship and inuocate his Name in that Place, he would be gracious and propitious to them. And *He that was a greater than Salomon*, taught vs in his Gospell, first to seeke God, to seeke the Kingdome of Heauen and the righteousnesse thereof; and then all other temporall things should bee abundantly conferred on vs.

Mat. 6. 33.

Therefore here we doe not pray in the first place for our owne aduantage, but
Gods

Gods; not studious of our profit, but zealous for his glory. *Non nobis Domine, non nobis, sed Nomini tuo da Gloriam*; Not giue vnto vs, but to thy Name giue the Glory. *Sanctificetur nomen tuum*; Hallowed bee thy Name.

The parts I propose exceed not the number of the Words.

Diuis.

First, I shall speake of *Nomen*, Names in generall, *Mens* Names.

I

Secondly, *Nomen Tuum*, The Name of God.

2

Thirdly, *Sanctificetur*, How his Name is Hallowed: which to expresse and set off more perfectly, I shall shadow my discourse with some darke and contrary colours; shewing also, *In quibus non sanctificatur*, By what this sacred Name is prophaned.

3

The vse of Names from the beginning, was distinction, to separate creature from creature, by their seuerall appellations. The names of the creatures are speciall stiles to distinguish their species; which they beare since Adams time, who had that fauour permitted him by God to be the God-father to

I

*Nomen.
Of Names
in generall,
and their
first institution.*

Gen. 2. 19, 20.

his workes; for *Hee* brought the Beasts and the Fowles unto him, and hee gaue Names to them; which yet (for ought we know) continue vnaltered.

Yet are those Names the badges of our ignorance, not imposed from a knowledge of their internall being, or to discern their Natures, but like other common marks, shape and colour, to discern them from one another. For not that Tree of Porphyry, nor Logick, nor Philosophy, nor *Aristotle* himselfe, nor he that pretended to haue trauiell'd further into the Story of all creatures, than men of common faith dare beleeue, *Pliny*, could euer assigne the Essentiall difference of any creature. So that we must content our selues with a wide speculation, and since we can discouer no better Euidences, by which to know them, hold it sufficient to distinguish an Horse from a Cow by *Hinnibilis*, and an Assc from a Lion by his Braying.

The Names which men beare are individuall, for though there was no vse of particular Names to euery beast; to Man who
was

was a creature form'd for society and commerce, for rule, and the suruey of all the world, nay, was to be sub-diuided into a multitude of Nations, there was a necessity of particular Names for all the successions of his race. That common title of Humanity, *Man*, might serue to giue him sufficient distinction from creatures of a different kinde; yet amongst his owne ranks was no way competent to signifie either Number or Sex. Nor could the disparity of conditions or degrees amongst Men be enough to separate one from another, without Names: *One Starre differeth from another in glory* (saith the Apostle) and yet euery Star hath its seuerall Name, *For God calls them by their names*. The names of men therefore haue bene like partitions, to diuide the Families of the world, like fenets, to keepe one tribe from encroaching vpon another: And when there was no other Heraldry found out, Names only were the difference of the elder and younger Houle, of the Noble and the Base, of the Bond and of the Free, of *Isaac* and of *Ismael*, of *Israel* and of *Edom*.

1 Cor. 13. 41.

Psal. 147. 4.

All Names
at first signi-
ficant.

Primitively all or most Names were significant, pointing out not only the Person, but his Quality and Beginning. As God entituled *Adam* from the Mould wherein he was cast, and the principles whereof hee was made, *Earth*.

Others in Scripture haue beene denominated from their Professions (a practise continued vnto our times) as some remarkable accident, as *Israel* from *Iacob*, and *Paul* from *Saul*.

The *Grecians* held that Names were prognostications, and imported that Fate which the Owners were to run thorow, as *Hippolitus* had his death written in his Name, Torne with horses; and *Priamus* (of *Troie*) foresheued that his starres had sold him to captivity, which he must buy out by ransom. Whether this rule held as iust, and bare that fatall truth in others, as it did in those Two, I meane not here to discourse. Sure I am, in the intent of Scripture, most Names there were propheticall, for *Abraham* had Gods Couenant of multiplying his Seed sealed in his Name, and the sacred

same Name

Name of *Iesus* was a lowd proclamation of the Deliuerance which was brought into the world by that Name. * *S. Augustine* tels vs the crowne of *Stephens* martyrdome was platted in his Name, for *στέφανος* signifies a Crowne.

* *Iam corone nomen habebat & ideo palmā martyr. i suo nomine præferebat. Aug. serm. 2. de Steph.*

And as there were prophecies of Good desciphered by them, to also of Euill. For *Architophel* was a title of Ruine, *Ieroboam* of Rebellion, *Iezabel* of Woe.

I know there are many amongst vs, who are curious obseruers of Names, and will conclude some to haue beene more ominous, more vnluckie or vnfortunate, more lasting or short liued than others, which by no meanes they will endure to be put vpon their children. As *Saint Chrysostome* makes mention of some in his time, that would haue their children called only after the names of those that liued longest, out of a perswasion that the Name might conduce to the addition of their Yeares. That the choise and imposition of names, so they be not scurrile or scandalous, is indifferent and free to all, I confesse, though

Chrysost. hom. 12. in 1 Cor. 4.

I cannot allow that conceit which misleads many so farre, as to beleue our fortunes, or our ages are contriued in our Names. Should a man bid *Metbuselah* for one Gossip, and *Salomon* for another; I doe not see for all that, why he should haue a longer terme of life, or a larger portion of wit than others, that haue names neither so durable nor so discreet.

Some by glorious Actions haue ennobled meane Names, and others by degenerating from their titles, haue forfeited them to infamie. *Iudas* by the signification of his Name, should haue been a Confessour, not a Traytour; and *Lucifer* an Angell of light, not the Prince of Darknesse.

I am perswaded 'tis in Mans own election to ouer-rule the misfortunes which wilde Astrologic guesses at, or his Name threatens.

— *Sapiens dominabitur astris.*

The miseries of our liues are rooted in our Natures, not in our Names. There is no man thoroughly miserable, but hee that makes himselfe so, and no Name fatal

call but vnto him that beleeueth it.

So my life be good, what disadvantage is it if I be Christned with a By-word in stead of a *Name*? I am sure when I goe downe into my graue I shall leaue it there, nor shall it at the last day rise vp with mee; for he that will change our vile Bodies, will also change our vile Names, at our admittance into his New City, he will impose vpon vs His *New Name*, His better Name, that euerlasting Name, which shall not be put out.

Apo. 3. 12.

Esa. 46. 5.

To finish this Nominall discourse. For the Time when Names were giuen, I finde no set day till the couenant of Circumcision was established, and then they vsed to Name and Circumcise their children at once. So we reade in the Gospell, *When the eight dayes were accomplished that they should circumeise the Childe, his Name was then called Iesus.* By which custome wee are yet gouerned, forbearing to name any till their Baptisme, which succeeded the Circumcision in the old Law.

Luke 2. 21.

In former Ages of the world, Men had only

onely one Name, but as the world multiplied, so did Names also. The first Sir-name we read of in the old Testament, I take it is, 2 Sam. 20. 21. *Sheba filius Bicbri cognomine* (so the vulgar reads it) but the New Testament mentions diuers.

Yet the *Romanes* not content with one name (as *Varro* sayes, their Founder *Romulus* had no more) or with Two, as most of their succeeding Kings, swelled into no lesse than foure, bearing as many Names, as a Pinnace hath sailes, their Maine, and Fore, and Top, &c. for they had their *Prenomina*, their *Nomina*, their *Cognomina*, their *Agnomina*. I neuer lately heard of so many, but onely in *Eudemon Iohannes*, who sure had more witnesses than ordinary, else I wonder how he came by so many Names.

Wee in our practise are satisfied with Two, the Sir-name, which is *Nomen gentilitium*, the name of the Tribe or Family, from whence wee issue, and the *Christen Name* receiued at our Baptisme. In the giuing whereof, though (as I said before) an vndenied Liberty be left, for the choosing of

of any either Hebrew or Ethnick, yet most commonly we beare such Names as wee finde mentioned in the Scripture, either of Prophets, or Patriarkes, or Christs Saints and Apostles, which we choole not for that reason Stapleton alleages on behalfe of the *Pontificians*, *Vt Patronos & Intercessores habeant quorum nomina gerunt*, that we thinke they become our Guardians, or that we are inrolled into their companies, capable of their intercession and custody, because we beare their Names, but to put vs in minde to imitate the vertues of those holy Men whose Names we haue.

*Stapleton in Fest.
Iohan. Baptiste.*

A practise of a pious meaning, howeuer wee know many amongst vs that sweare from it, choosing out of a nice singularity, or a suspicion of circumstantiall Idolatry, to impose any Names but the names of Saints. To decline which, they christen their Children with Propositions and wholesome Sentences; yea, they impose plaine challenges vpon them in stead of Names, as, *Sin defy; Fight the good fight of faith*, and the like.

M

But

But I should neither much blame nor censure them, did they not doe it out of grosse affectation, and insolent opposition to the customes vsed by vs.

No more of Humane Names; I haue held you too long in this Argument. If you now expect I should giue an account of that time I haue spent in this discourse, or shew what it conduces to *Nomen Tuum*, to the Name of God, I must confesse I followed that generall Liberty which the word *Nomen* afforded, which Queue being so fitly giuen by the Text, I held it not impertinent to premise somewhat concerning Mens Names, that you might more plainly discern the difference betwixt *Nomen*, and *Nomen Tuum*; Gods Name and Ours.

2

Nomen Tuum.
Thy Name.

Minut. Felix.

Well may we distinguish Man and Man by their seuerall Appellations, but God whose simplicity is ineffable, whose Essence most indiuisible, we cannot. *Illic vocabulis opus est cum per singulos propriis appellationum insignibus multitudo dirimenda est, Deo qui solus est, Deus vocabulum totum est*

est. When there are many, there is need of Names; where but one, the paucity and singularity is distinction enough. There being then but one God, *ὁ εἰς ὁμοῦ καὶ τὸ θεοῦ δὲ τῶν*; (saith *Trismegistus*) he needs no Name. Besides, as we want strength of sight to discern, and capacity to estimate Him, so we want Titles whereby to circumscribe his infinite Immense Being. Shall the tongue of Man graspe and fathome Him in one narrow Appellation, whom the worlds continent, nor Heaven more spacious than it, no nor the heart of Man vaster and more capacious than them both, is not able to comprehend? *Nobis ad intellectum pectus angustum est, & ideo sic eum dignè estimamus, dum inestimabilem dicimus.* There is therefore no use of Name with God, the disproportion is so great betwixt him and our Finite Attributes, that wee disparage and detract from his greatnesse, when we strive to expresse him by any Names. *Omne quod nomine appellatur à meliore nomen accipit.* The imposition of Names implies a priority of worth, of Time, and of Knowledge,

Lactant. l. 1. cap 6.

Minut. Felix.

Xistus sentent.

ledge, so that as the *Lesser is blest*, so is hee Named by the Greater. But who hath preceded God in Time, as that hee was acquainted with his pedigree, or in knowledge *that he knew his being*? or in dignity that he could denominate him?

*Damascen. lib. 1.
cap. 13.*

Minutius Felix.

Idem.

Amongst Men, Names illustrate and reueale the knowledge of the thing Named, as *Damascen* defines them, ἀπαρτίκα τῶν πραγμάτων τῶν ἐν τῷ ὀνόματι, but with God they shut it vp, they darken and diminish that knowledge of Him which is imprinted in our apprehensions, *Quod si Patrem dixero, terrenum opineris; si Regem, carnalem suspiceris; si Dominum, intelliges utique mortalem.* Doe we stile him *Father*, or *King*, or *Lord*? why by these same Titles doe wee call mortall Men; so that wee both contract his Essence, and dimme our owne capacity, whilst we fix on those Appellations. *Aufer additamenta nominum, & perspicies eius claritatem;* remoue those weakc helpes; a Spectacle argues an infirme eye, Thy vnderstanding will bee more sharpe and cleere to discern Him without a Name.

Name. Better is it onely to conceiue than to Name God, for our conceit is more ample than our language; and 'tis more Glory to God, when in a silent Contemplation wee confesse Him farre greater than we can vtter. Let vs be religious to sanctifie, not curious to search his Name.

Εἰ Νυναι ὁ ὁ ὁ καὶ πάλιν ὁ π ὁ ὁ Θεός, ὁ ὁ ὁ πάλιν καὶ γὰρ ὁ ὁ.

Isidor. Pelus. lib.
2. Epist. 299.

'Tis good for vs to be busied in his Statutes (as the Psalmists phrase is) not in his Attributes: The one will guide vs into the way of Peace, the other will confound vs. Let passe then all busie searches, they doe hurt. *Nec nomen Dei queras, Deus Nomen est*; For thy seruice and adoration thou needest know no other Name but God. That Title is enough to giue aime to thy Petitions; that Obiect powerfull to grant them. Looke not therefore after any other Name, *Quia nec inuenies* (one answers roundly) if thou dost, 'tis but lost labour, thou shalt neuer finde it. God hath no Name distinguished from his being; *Deus est Nomen suum*, Hee is his owne Name. *Lactantius* quotes out of *Mercurius Tris-*

Minutius Felix.

Xistus.

Dionysius.

1. a. l. i. c. 6.

gustus, that *Ne quis Nomen eius requireret*, *αὐτὸν οὐκ ἔστιν εἰς τὸν οὐρανόν, esse dixit*, so preuent all study which men might make for finding his Name, He is without Name. *Dionysius* saies, Hee is *Innominabilis*, impossible to be Named.

Which, if it be true, then is this Petition nullified. If God haue no Name, why doe we cry, *Sanctificetur Nomen Tuum*, *Hallowed be thy Name*?

The Schooles wipe away this scruple with a distinction. *Nomen prout significat compositionem substantiae & qualitatis non conuenit Deo*; As the Name imports the composition of Substance and Quality, so it cannot suit with the simplicity of Gods Essence. For God hath no composition, either Naturall or Metaphysicall, but as it only signifies *Notitiam*, any thing by which He is notified, and by which we strue to expresse Him, so He may be said to haue a Name.

Yea, He hath many Names, *Vel potius Cognomina* (saith *Arias*) *Petrus Galatinus* reckons out of the Rabbines Threescore and Twelue Names, which they multiplied

Arias Montan.
lib. de Arcano
ser. cap. 2.
Petrus Galatinus
lib. 2. cap. 17.

plied into Ten sorts; so that according to their calculation, they amounted to *Seuen Hundred and Twenty* in all.

But contract them according to our Numbers, and you shall finde very many, yet all those too few to giue vs a sufficient declaration of Him. The cause of which multiplicity of Attributes springs from our owne imbecillity (saith *Zanchius*) for they were not assign'd to intimate that really, there were many distinct seuerall vertues in God, *Est enim vna duntaxat, ad omnia idonea ac sufficiens*; but that by meanes of them He might the better descend to our capacity, and we make shift to signifie Him by Many, since One Attribute was too narrow to comprehend his Incomprehensible Greatnesse.

Zanchius.

Why God is
Ailed vnder so
many Attri-
butes.

Some Names there be (saith Saint *Ambrose*) expressing his Diuinity, others his Maiesty. *Sunt euidentia indicia quæ proprietatem Diuinitatis ostendunt, & sunt quæ perspicuam diuinæ Maiestatis exprimunt virtutem.* The Schoolemen distribute them into Three Rankes; first, *Essentialia*, as Verity,

Ambros.

*Dominus fuit ab
aeterno, secundū
Potestatem, non
secundum Rela-
tionem.
Thom. Aquin.*

Verity, Eternity, &c. Secondly, *Notionalia*, applyed to each Person, as Paternity, Filiation, &c. Thirdly, *Appropriationis*, which though they agree to the whole Trinity together, yet are they attributed severally to euery Person; as Election to the Father, Redemption to the Son, Sanctification to the Holy Ghost. Some *Names* God hath from euerlasting, as his Attributes of Power, of Goodnesse, of Truth, &c. Some are Relatiue, which beganne in Time, as Creator, Lord, &c. for he was no Lord before he had seruants, nor Creator before the world was made. Lastly, hee hath some which berather signes and effects then Names; as his Workes, his Word, his Sacraments, whereby neuerthelesse He is knowne to his Church as perfectly and distinctly as men by their Names. And 'tis agreed by all Authority of Fathers, that the profanation and abuse of his Word and Sacraments are apparant breaches of the Third Commandement, *Thou shalt not take the Name of the Lord thy God in vaine.*

Such

Such and so many are the Names of God, and yet this large variety no way empaires the simplicitie of his Essence. *Cum Dei simplicitate diuersa Nomina non pugnant.* Rather I should think it is a good Morall way of expressing Gods Infinity by an infinite number of Attributes. What hurt or blemish is it to the Diamond, though you put seuerall rates vpon it? the quantity and the lustre is still one, and the same: so is God.

Zanch de Nat. Dei. cap. 8. q. 4.

Neither doe those Attributes of his, which began in Time, cause any alteration or change in his Eternity. For (saith Saint Augustine) *Nummus cum dicitur pretium relative dicitur, nec tum mutatus est cum esse coepit pretium, nec cum dicitur pignus*: One and the same peece of money is successiuelly called a Price, a Debt, a Pawne, a Tribute; yet those appellations change neither the metall, nor the weight, nor the Impression. How much easier then may we apprehend the Immutability of Gods substance amidst these his Attributes, *In whom there is no shadow of Change.*

Augustine.

James 1. 17.

N

There

There being then so great a Number of Names belonging to God; *Biel* proposes the doubt, which of them the Text means, when we say, *Hallowed be Thy Name*. To which I answer briefly; that, whereas Saint *Augustine* sayes *Nomen est quasi Notamen*; that which *Alexander Hales* infers is most certaine, *Quicquid notificat nobis Deum Nomen eius est*; Whatsoever denotes or expresses God vnto vs, is his Name. And therefore we must sanctifie euery one of those notifications, sanctifie Him in euery Attribute, in euery Circumstance, by which his knowledge is conueyed vnto vs. Which how it is done, and how omitted, how Gods Name is Hallowed, and how profaned; in briefe instances I shall declare, being the last part of my discourse due to this word *Sanctificetur*. *Hallowed be Thy Name*.

Augustine.

Alex Hales.

3
Sanctificetur.

Deut. 32. 35.

First, *Iust* and *Mercifull* are Gods Names. Now we sanctifie the Attribute of his Iustice, when wee leaue vnto Him the righting and auenging of our wrongs, for *Vindicta mibi*, is his prerogatiue, *Vengeance is mine*.

mine: and we offer violence to this blessed Name, when vrged with a distempered haste and fury, we wreake our selues by offering violence vnto our Brethren. When we rely wholly on his Mercy, confessing that there is no Name vnder Heauen which can saue, but only that of his Sonne Christ, we sanctifie that Attribute; whereas when we fly to Saints Intercession, and from rotten Shrines looke for Deliuerance, we abuse and vilifie his Name.

Secondly, the *Sacraments*, and *Gods word* are his Names, when we reuerently receiue those sacred Representations of his Bodie and Bloud, bringing along with vs neither obstinate hearts, nor stiffe rebellious knees, that will not doe their dutie to Him, for feare of Idolatry to the Bread, we then sanctifie his Name; whereas comming thither irreuerently, or vnprepared, we scandalize those holy Mysteries, and *condemne our selues*. When we liue according to the *rule of Faith*, his holy Word, when we doe not disguise our selues with the Mantle of Religion, making it a cloake of malitiousnesse,

Rom. 2. 1.

1 Pet. 2. 16.

and vsing religious pretexts but as a way to compasse sacrilegious designs; when we doe not as *Sixtus* complained of some, *Magis gentilizare quam christianizare*; committing nothing that may be preiudiciall to the Faith we professe, or vnworthy the Christian Name borne from our Baptisme, we *Hallow Gods Name*; but when wee inuert the Order of those words, doe the contrary, we then take *his Name in vaine*. For *Nomen inane crimen inane*. There is no greater crime then Hypocrisie; when men couer a rotten heart vnder a religious Title, and haue no part of goodnesse but the Name. Of this Hypocrisie none are more guiltie than the *Iesuites*, none more frequently take the name of *Iesus* in vaine than they. In whose tumultuous breasts the Lion and the Lamb cohabitate: yet not in that sense the Prophet meanes, but as Christ interprets those in the Gospel, *Wolues in sheepes cloathing*: cruelty coloured ouer and hatched on the outside, with holinesse. Meere pit-falls firewed with Religion, as Coffins with flowers, to couer the ruine of many

Ambros. de Virgin.

Portantes sanctum Nomen ad penam suam. Aug. ser. 18. de verb. Dom.

many a State swallowed vp by their policie.

Lastly, we sanctifie the Name of God, when we neuer speake or thinke of Him, but with a religious reuerence. *Quoties Nominari audis Deum, maius quiddam & admirabilius occurrat quam quod possit humana mens capere*: We must not talke of Him, as of a common Argument, fit for all times, or all places. How did the *Hebrewes* tremble to take the *Tetragrammaton* into their mouthes? Nay it is recorded that onely the High-Priest, and that in the Temple, and on the Day of Expiation, was held fit to pronounce the Name of God.

Ludovicus Vi-
et.

How is it then that Men presume to play with His Name? with scurrile wit vented in euery idle pamphlet, deriding both Him, and his seruice. How is it that without acknowledging any distance with Him they make their tongues euery where, in all places so familiar with Him, that out of an ill nurtur'd familiarity, they will not in his owne peculiar, his proper place, the Church, where his Tabernacle

and Habitation is fixt, scarce honour Him with a bended knee or an vncouered head? cheap low-rated complements which they passe vpon all other occasions, and are content to cast away vpon euery one that hath but leasure to entertaine them : as if either God were not there present, or his presence not worthy of that regard. Is the Temple of God so much disesteemed since the Vale was rent, since the Trauerse was taken away, and the *Wall of Partition*, that deni'd the people accessse into the Holy Place, broken downe, in comparison of what it was before? when it was free only for the Priest to enter : Men made a Religion euen to looke towards it ; but now, when the *Sanctum Sanctorum*, wherein the Propitiation betwixt God and his People is made, wherein the sacrifice of Prayer is daily offered vp, and the Sacraments administred, is free and open to euery commmer ; so little reuerence doth the place finde from them, that euen the Seruice more awfull than the place, cannot win that reuerence they owe it ; as if the outward worship of God had
past

past away with the old abolished ceremonies, and with them were now extinct.

Gods Name must be sanctified, as by our Inward, so also by our Outward worship, by the Gesture, as well as the Heart. Why else did hee command Moses in the old Law to *put off his shooes when he stood on holy ground?* Why doth the Apostle in the New Law tell vs, that *He who prays with his head couered, dishonoureth his head,* God and his Christ? Or why doth he publish that Decree enacted by diuine Authority, that *At the Name of Iesus euery knee should bow?* That many take a peruerse libertie, some out of a wiltull neglect, others out of a precise superstition, to trespasse vpon either of these precepts, is true; but how any way they can discharge themselves of those duties, or excuse the neglect, I cannot see; if they but thinke it is no order in the *Mosaicall* Law, but a Decree in the Gospell, which binde them to it.

In a word, if the old *Israelites* were so timorous and sparing to vse the Name of God, vnlesse in weighty occasions, Let me
aske

Exod. 3. 5.

1 Cor. 11. 4.

Philip. 2. 10.

Psal. 78. 56.

aske with *Dauid*, *Why doe wicked men tempt and prouoke God?* By daily prophanations of his Name, by an habituated Blasphemie, by a trade of swearing, rending open the wounds of Christ their Sauour, and making new issues for his Bloud to flow out at their Mouths? accounting it a grace, not a sin, to enterline their discourse with Oathes; not thinking their words haue either their iust Ballast, or true cadence, vnlesse poised and bound vp with Oathes, instead of Periods. How happie were our assemblies, did not this loud sinne reigne in them? How happie were wee all, if wee could reserue this sacred Name, not for our talke, but for our Prayers, doing that which the language of my Text inuites vs to, *Sanctificetur Nomen Tuum, Hallowing the Name of God.*

*Conclusion.**Luke 1. 49.*

To end all; how we abuse the Name of God wee plainly see: but let me aske this once for all; How can we sanctifie it? Is not Holinesse his Attribute, *Holy is his Name?* Nay not onely the Act, but the power to hallow al things (for so saith *Arias Montanus*)

Montanus, the Hebrew word imports *Sacrare*;) and, as *Iohn Baptist* said to Christ when He came to bee baptized of him, *Commeth he to be Hallowed by vs, who are men of profane lips and polluted liues?* Doth God want that Sanctitie which wee can lend him? Doth he need the helpe and advantage of our Prayers? Or hath Christ taught vs here to pray for Him as well as our selues? Saint *Augustine* makes my reply, *Intellige & pro te rogas*; marke well the sence of the words, and thou shalt finde 'tis for thy selfe, for thy owne benefit, for thy own sanctification, thou prayest not for God. *Vt quod semper est sanctum sanctificetur in te*; Thou prayest that the Name of God, which is holy in it selfe, may also bee sanctified by Thee; Thou prayest that His Word, His Sacraments, which are His Names, may be vindicated from all abuse. Thou prayest that his glorious Name may be sanctified here on Earth, as it is in Heauen, where the Angels cry aloud, *Holy, Holy, Holy, Lord God of Hosts*. Lastly, thou prayest, (saith Saint *Chrysostome*)

O

Aug.

Idem.

Illa particula in Cælo & in terrâ, determinat quâlibet trium primarium petitionum.
Caetan. in Mat. 6.

Chrysost.

Cant. 1. 3.

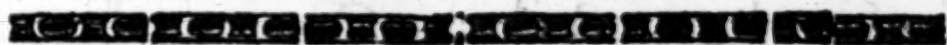
2 Cor. 2. 16.

August.

Mat. 25. 34.

stone) that His Holy Name which sanctifies all things may also sanctifie Thee. For without His Grace thou canst not Name Him as thou oughtest in thy Prayers, and vnlesse first anointed with his Holy Oile (*Oleo meo sancto unctus*) thou canst not Hallow that Name whercof the Scripture testifies; *Oleum effusum Nomen Tuum*, Thy Name is like a precious Ointment powred out. That therefore the odour of this Name may proue vnto vs the Sweet saour of Life and not of Death, let vs daily beseech that God who owne that Name. *Si tu queris Nomen Dei, querit & ipse Nomen Tuum*. If thou shalt forget his seruice, and take no notice of his Name in this life, He will not know thee in the next, *Verily I know you not*. But if thou seeke the honour of His Name here, thou shalt see his Glory, and his reward hereafter. If thou call on the Name of the Lord in these thy daies, He will in His Great Day call on thy Name, *Veni Benedicte, Come thou blessed*. Now the God of all Mercies grant vs his gracious assistance, that we may so sanctifie

sanctific his Name on Earth, that our Names may be writ in his Booke of Life in Heauen, *Amen.*



Thy Kingdome come.

A Kingdome is no common Notion, no popular Theme, but very nice and dangerous to bee discussed. It was the Admonition of *Pindarus*, to speak temperately and cautelously of the Gods; the aduice holds as well for those that are the Gods of the Earth, Kings and their Kingdomes.

Th^e growne a fashion amongst some that would pretend a deeper reach than men of ordinary compasse, to speak no language but State, and with that mis-becoming freedome, that their vsuall discourse is no better than a Libell. Such contemplations as these, when they moue out of their owne sphere, and are versed by persons not qualified with the liberty

or capacity to handle them, are full of hazard.

From the Pulpit they sound worst of all, that being a place not priuileged for censure, but erected as an Oratory wherein to pray for Kings and Kingdomes.

'Twas neuer well with Christendome, since the Romish Clergy left Diuinity and studied Politicks. Had the consideration of States neuer entred the Conclauce of Cardinals, and had the Iesuites not entred into the secrets of Kingdomes; but like Regular men liued within their Cloister, many Princes had gone downe to their Graues, *Siccâ morte*, with white winding sheets, not stained or discoloured with their owne bloud.

Lucretia.

If at any time we will mention the King or Kingdome, let it be in our Prayers, our Commission reaches no further. For our blessed Sauour did as straitly charge vs by the mouth of his Apostle, to pray for Kings and the present prosperity of those Kingdomes he hath established on Earth, as by his owne Mouth he hath taught vs to pray
for

for the comming of his Heauenly Kingdome, *Adueniat Regnum tuum; Thy Kingdome come.*

The parts are two:

First, the *Obiect* of our Prayer, *Regnum Tuum, Thy Kingdome.*

Secondly, the *Petition*, by which wee desire to bring it neere to vs, *Adueniat; Thy Kingdome come.*

But did hee teach vs onely to Pray for Kingdomes and Princes, and not also to giues thanks for them? Certainly, if the Apostles rule hold, that wee must *giue Thanks for all men*, much more for those that are the best of Men, Princes: And if for Princes, how much more for the Best of that ranke? improved to that Superlatiue, not by the partiall rate of our affection's (which might bee allowed to value him in that degree, because ours) but weighed in the vnpartiall balance of Merit, which cannot lye, nor needs the least graine of flattery or fauour to make Him more currant in the Worlds opinion.

Me thinkes I should not goe on in this

The Prince his
returne from
Spaine.

subiect, and not allow Him a roome in it; nor can we effectually pray for the coming of Christs Kingdome, and not first giue Him thanks for the comming home of our owne.

Indeed our Kingdome shifted place, our Iland swam from vs and made an Inroad vpon the Continent, where awhile it stucke. Yea our Hearts trauelled from vs, bound on a voyage in which all our Hopes were aduentured.

They are now return'd, and we fixt in our owne Center againe. And shall wee be tongue-tied? shall we not blesse *the God of Iacob*, who hath brought backe the *staffe of our Iacob*, wherewith he past ouer that *Iordan* which diuides these Kingdomes, crossed the Riuer to come to vs, and hath restored safe from the flood the *staffe of these Kingdomes*, which went out from vs, and crossed a Sea greater than *Iordan*? Shall we not praise his goodnesse, who, when our hopes were imbarqued and put to Sea in so rich a Bottom as the Prince, brought both Him and them back
vnto

vnto vs without wracke or miscarriage in the Aduenture?

Yet some may say, this Ceremony is ended, and therefore suppose the repetition of it sounds out of date. I thinke not so. Hee that imagines thanks can be at any time vnseasonable, is not of Saint Pauls minde, who bids vs *Giue thanks alwaies*. And hee that thinkes when God hath giuen him a share in any blessing, that he can pay him at one breath, and after a short *Lord I thankethee*, may sue out his *Quietus*, as if hee owed Him no more; or that thinkes his gratitude for this particular Blessing, which was kindled and lighted with his Bonfire, should burne out and end in it, is not of my minde.

1 Thes. 5. 18.

Luk. 18. 11.

The mercies which God affords vs require many daies of payment, we cannot discharge them at one entire solution. Some blessings God hath bestowed on vs, for which we haue taken aboute fise thousand yeeres to satisfie him, so long haue we beene thanking Him for our *Election*, which was more ancient than the world,
and

and his Church hath these sixteene hundred yeeres beene leuying Thankes to pay him for the *Saluation* he sent into the world by his onely Sonne; and yet the summe is imperfect, the greatest part behind vn-
payed.

I am not so mad to compare these ancient mercies of God with any later. New benefits hold no proportion, nor deserue to be named with them; yet this I know, God that did allow so many Hundred yeeres of thanksgiuing for Spirituall blessings, doth allow a few daies for Temporall. And if so, I come within my time to pay my thankes, nor can I forfeit any thing to his discretion, that will censure this mention vnfit or vnseasonable. Not to trouble you with a receipt of many words, *Sueton* writes, when the newes of *Germanicus* his welfare came to *Rome*, the people welcommed it with Lights and Fires, and this shout, *Salua Roma, Salua Patria, Saluus Germanicus*; turne it to *Britanicus*, and the Acclamation vpon this happy returne may be ours, *Salua Patria, Saluus Britanicus*, our
Country

In caligula.

Country is safe, our Prince is safe; God grant that both He and It may long continue so; He secure in It, It secur'd by Him. And as He is the Branch of a most Royall Stocke, may He spread like Him, that our Hopes may rest and build in his Boughes, and vnder them the Church and Common wealth be sheltered.

Nor let it seeme vncharitable or vnchristian to anathematize them, who doe not beare a part in this Ioy and in this Prayer for the good of our Kingdome, from hauing any part in the Kingdome of Christ which here we sue for, *Adueniat Regnum tuum.*

There is no eye so dull, but that discernes the *Kingdome* here specified, not to lye so low as Earth; nor is that Temporall Kingdome of Christ, which the Iewes vainely expect, here meant. Our Sauour himselte hath told vs, The Kingdome which he promises, and we pray for, *is not of this world.* Yet are the Kingdomes of the Earth Christs, by the surest Titles that can be, Inheritance and Purchase. He

Kingdome.

Iohn 18.36.

P

that

that is the Lord of the Cittadel commands the Towne; and he that is posselt of the Hills, is Lord of the Inferiour Vallies. By an higher prerogative of Domination then must it follow, that Hee who is the King of Heauen, is King of the Earth too.

For Heauen is the originall Copy of all Kingdomes, as Christ of all Kings.

Let me not seeme to lead your Meditations out of the way or meaning of my Text, if I stay them a little vpon the Temporall consideration of *Regnum tuum*, touch vpon the Kingdome of the Earth.

My Method thus strengthened will run but the same course wee our selues hold. From Earth we trauell vpwards towards Heauen; and from the generall consideration of *Regnum tuum*, will I conduct your attention to the Kingdom of Christ.

The Romish Pilgrims are content to belceue their neereft way to Heauen lies thorow *Arabia* and *Palestina*, the Holy Land: but I hope our Climate is not a whit out of the way. Saint *Hierome* assures vs, *Et de Hierosolymis & de Britanniâ, equaliter patet aula celestis.*

Bri-

*Hieron. Ep. ad
Paulin. de Insti-
tut. Monar.*

Britaine is as neere Heauen as any other Kingdome of the World; and I dare undertake to carry your Meditations as soone thither from hence, as if they trauelled by *Ierusalem* or the *Sepulchre*.

In fetching of which compasse I pretend onely to proue (what none can contradict) that Hee that made Heauen and Earth, is King of Earth as well as Heauen. Howeuer then the Deuill was so franke to offer Him all those Kingdomes which he shewed in that large Map of his, mentioned in the third of *Matthew*; he sought to bribe Christ, but with his owne, for hee needed not the Deuils vsurped claime to strengthen his title, since all was his before. The Earth is the Lords, and all the Kingdomes of the Earth are but Copy-holds belonging to *Regnum tuum*, His Kingdome, as the Capitall Mannor and hold from him.

Heare by what Euidence.

'Tis true, the first *Adam* was heire of the world, and inuested with a kingly Power, To rule over all the Earth; but those condi-

Gen. 1. 26.

*Gen. 3. 17.**Psal. 2. 8.*

tions and Couenants which God made with him, being not obserued, his title forfeited by disobedience became void, and reuerted into His hand againe that first gaue it. In the third of *Genesis*, vers 17. God Re-enters, and in vers. 24. *Adam* is eiect-ed. Neuerthelesse, God at that time did not otherwise make seisure of it, but that it might bee redeemed againe, whensoever the debt of *Adam*, and the weighty arrerage which his seed had runne into was satisfied. By Christ, the second *Adam*, was this debt discharged, and by His Bloud was Death's Bond, that *Chyrographum Letbale* mentioned by the Apostle, cancell'd and washt out. So that the World forfeited to Iustice, and lying as a desperate Mortgage, not possible to be redeemed but onely by the Sonne of God, now became His purchase: God surrenders and yeelds vp both Title and Possession to Him, *I will giue thee the Heathen for thine Inheritance, and the ends of the Earth for thy possession.* In the verse following, hee puts the Scepter into His hand, and in the sixt verse pro-claims

claimes the Coronation, *I haue set my King
vpon Sion.*

Verf. 6.

Thus Christ being enthronized in the Worlds Kingdome, hath euer since set His owne stampe and figure vpon euery Kingdome thereof, Feare and Maiesty. A Roman Historian writes, that when *Vespasian* was saluted Emperour, the transfiguration of his State shone in his face, which appeared much brighter than before. Indeed euery King is, as it were, a rich Medall cast in Christs owne Mould, and beares that awfull Motto of safety written about his sacred Person, *Nolite tangere Christos meos; Touch not mine anointed.* A spell of most approved vertue, for we haue often knowne that the Maiesty which a King beares about him, hath beene a charme to fright treason from him, by disarming and casting downe the hands of such who came prouided and furnished for his Death. The lookes of *Marius*, though his high fortunes were now leuelled with the ground on which he lay, so appaled his Executioner, that in stead of wounding him, hee

Psal. 105. 15.

Ioh. 18. 6.

drops his sword from his hand, and cries for mercy, *Parce ô Imperator*. Yea, the very sound of Christs voice in the Garden, when the darknesse of Night concealed his face and begat an vncertainty of Him whom they sought, made his surprisers retire, and doe an homage to his Person by falling flat to the ground.

*Deut. 17. 16.**Agge. 2. 24.**Pra. 8. 15.**Psal. 22. 28.*

The Pope no
disposer of
Kingdomes.

Besides, hee hath declared how close this *Tuum* hath bound the Kingdome to Him by vndertaking the substitution of Deputies here on Earth. 'Tis his condition, *Thou shalt make no King but whom the Lord shall choose*; and in *Aggee*, He exercises that power, *I haue chosen Thee*. And againe, by the confession of the wisest and greatest King that euer was, *Per me Reges regnant*; *By me Kings reigne*, that is, by my permission, my appointment: the *Psalmist* giues the reason, *Quoniam Domini est Regnum*; *Because the Kingdome is the Lords*.

If it be cleere then, that *Regnum tuum* is Christs peculiar; if he be the Disposer of Scepters and Soueraignty, by what right doth the Pope vndertake to bestow both them

them and the Allegiance of Subiects, as he pleases? Or what wrong can hee complaine of, if those persons it concernes deny him to be their Iudge and Visitor?

I neuer read that the *Iron Scepter* which *Psalm. 2. 9.*
bruises the Nations was put into his hands; and though he will needs keepe the *Keyes*, surely the *Chaines and Fetters* to binde *Princes and Nobles* were no part of his charge: The *Psalmist* left them with Christ, where they yet remaine, vnlesse hee hath since purloined them. Yet I know the Canonists haue lifted him vp to as high a pitch as that was from whence the Deuill ouerlookt the Kingdomes of the world, *Prin-*
ceps omnium, Rex Regum, King of Kings; Pater dignitatum, sicut sol pater planetarum, *Baldus.*
(so cries another) The Father of Principalities, from whom Emperours receiue their power, as the Moone borrowes light from the Sunne. And againe, in that blasphemous acclamation of the Conclaueto Pope *Iulius, Tu es omnia, supra omnia, omnis potestas tibi data est in Cælo & in Terra:* Thou art all, aboue all, all Power in Earth
and

and Heauen is entrusted to thee. Yea, had those flatterers beene silent, he hath beene forward enough to be his owne Trumpet; *Ego sum Papa & Caesar, coelestis & terrestis Imperij Dominium habeo*, so Boniface proclaimed himselfe.

But for all this, these Sycophants onely speake what his Ambition striues to bee, not what of right he is or should be: these lying Texts are more authentick to proue him Antichrist, then King of Kings, or a disposer of the Nations. For what lesse can he be, that would deuest Christ of that glorious Attribute, to put it on himselfe?

Since that time he layed by the keyes, and presumed to vntheath the Emperours sword, Christendome hath felt to her smart, that sword could neuer yet finde the way into its scabbard againe. 'Twere a great deale better for Christs Vicar to meddle with his owne Church-booke, to be content with his wax vailes, his Commutations and Tributes, his Impost vpon the Bordelli: those Candle-rents, as being
Petty

Petty Tithes, we confesse due to his Vicaridge; but for Scepters and Kingdomes they are great Tithes, and onely proper to Christ, whose Vicar he calls himselfe.

Againe, if it be *Regnum Tuum*, Christ be the supreme transcendent Monarch, *King of Kings, and Lord of Lords, and Solus potens Rex Regum*; and as the *Psalmist*, *His Kingdome ruleth ouer all*; how can any other appropriate the Earths Kingdomes to himselfe, or lay claime to an vniuersall Monarchy?

'Tis an hatefull inclosure to hedge in the World at once, and a License which none but a Geographer can iustifie, to quarter Sea and Land in one Globe. Did God appoint to each Body a Peculiar Angell, and did he lesse to those Greater Bodies, Kingdomes, and common wealths? The Apostle tels vs, there is but *one Faith, one Baptisme, one God, Father of all, which is aboue all*, yet we haue no Text that there should be but one King. When God tooke asunder the world, and scattered it into seuerall people and seuerall languages, certainly he

Q

neuer

Reuel. 19. 16.

1 Tim. 6. 15.

Psal. 103. 19.

No vniuersall Monarchy.

Ephes. 4. 5, 6.

neuer meant any man should peece them together againe, or make them vnderstand one Tongue; but Christ alone, whose Trumpet in the end of the World shall speake to them in such a language that shal be heard and vnderstood alike of all. Then indeed the curse which scattered them shal be repealed, but not till then, and all shall be reduced vnto one Head, that there may be *One Shepherd and one fold.*

The Poet saies, *Alexander* was almost stifled with a conceit that the World was so narrow for him, hee wanted Aire and elbow-roome in it.

Iuuenal. sat.

Æstuat infelix angusto limite mundi.

And *Plutarch* writes, He wisht for more worlds than one, fearing that which was discovered was too small a prize for him to conquer, and would be too quickly won. I confesse this became him well in an Apothegme, or a Verse; but in plaine meaning Prose, for any man to be so vast in his desires as to affect no lesse than the whole Worlds soueraignty, is a prodigious avarice too great for our Wonder.

He

He indeeres himselfe too far into Gods fauour that thinkes the Earth was made onely for him, as the Flouds for Leuiathan. Sure Almighty God that calls himselfe *King of Kings*, intended more Kings than one.

Reuel. 17. 14.

In the Psalme we finde a Plurality, *God standeth in the congregation of Princes*, there God is President of that Royall Assembly. And in another Psalme he speaks to them, *Be wise O ye Kings of the Earth*, wise to preserue and vnderstand their number, as wel as their obedience vnto Him. For should there bee one onely supreme Power on Earth to whom all the rest should be subordinate, they were not then Kings but Viceroyes, nor could their States be called Kingdomes but Corporations, rather held at the Deuotion of Him that giues the Charter.

Psal. 82. 1.

Psal. 2. 10.

To come off from this Argument; Wee finde in the *Reuelat. The Crownes of all the Kings cast at the feet of the Lambe*. The reason is there giuen, *Quoniam dignus, Hee alone was worthy to be Lord of them all*. If

Reuel. 4. 10.

Iob 34. 13.

Tuum.
Thy King-
dome.

Psal. 45. 6.

there bee any more worthy of them then Christ, let him stand vp and claime them. Till then, we shall acknowledge no singular Power, no Lord Paramount, nor vniuersall Monarch but Christ alone. And vntill that Interrogation of *Iob* bee solued, *Quem constituit alium super terram, aut quem posuit super orbem?* We will turne his *Quære* into a *Thesis*, and say, *He hath appointed no one to Lord the whole Earth besides himselfe.*

I haue done with the Temporall consideration of *Regnum Tuum*, I come now to the stricter acception of it, which is Spirituall; in which sense *Regnum Tuum* imports a Kingdome different much from the other. For those other Kingdomes are *Occidentall*, wee looke on them as on the Sunne setting and declining to Night; but this Kingdome is in the East, and the aspect of it is like the morning Sunne which fairely riseth to our Prayers: Those Scepters are deliuered ouer from hand to hand, but this is *Sceptrum eternum*, not successiue, but Eternall, as the *Psalmist* saies, *Thy Throne, O God, is for euer, the Scepter of thy Kingdome*

is

is a right Scepter. Lastly, Earths Kingdomes beare the difference of the younger house, they are *Regna transeuntia*, Moucable Kingdomes, which goe and come, change and decline; but this is *Regnum Adueniens*, not yet Come, but Comming. Yea when it is Come, it will be *Adueniens* still; when it hath growne as old as the World, seene as many yeeres as we reckon from *Adam*, there shall come after them a terme longer liu'd than the first, and still the succeeding date shall bee double, till at the last the Account outgrow all Arithmetick. Though we began our Calculation with the stars, and layed the dust of the Earth for Cyphers, yet shall we want number to compute how many ages are behind to come of this Kingdomes date which here we pray for, *Adueniat.*

The Schoolemen that deale altogether vpon distinction, and would, if it were possible, diuide Christs seamlesse Coat, haue variously diuided this Kingdome of His, made it an Heptarchy. For they doe not only vnderstand by *Regnum Tuum*,

Q 3.

that

that Generall Administration whereby he gouernes all things, or the Kingdome of Grace, or that of Glory, but they make *Regnum Scripturae*, and *Regnum Ecclesiae Militantis*, The Scripture and the Church Kingdomes. They make *Locum Beatitudinis*, the place where the blessed Saints contemplate God, a Kingdome; Nay, by a bold figure they erect a Throne in the Kings owne Person, take Christ himselfe for a Kingdome.

For all which I deny not but they may haue colourable warrant from the Scripture; yet I shall not hold their course, or stay to view so many Kingdomes as their Discoveries haue trauelled thorow.

I rest vpon that proper construction of *Regnum Tuum*, which imports Christs Administration as He is head of the Church, and by his sacred Word (which is the Law whereby His Kingdome is gouerned) subiects the Faith and obedience of his seruants to himselfe.

Which acception will fully determine in two others contained vnder it, *The King-*

Kingdome of Grace, and *the Kingdome of Glory*. And howeuer the last of these is the finall Object of our Praiers; yet is the first a disposition and necessary meanes to attaine the other. He that prayes for the Kingdom of Glory, and hath not a sufficient stocke of Grace to maintaine and beare vp that Petition, builds without his foundation. He is like one that attempts to flye without wings, or like a Proiecter, that in going neerer waies to profit or preferment than by the beaten path, beguiles himselfe at last: he sends vp his Prayers as vainly as children doe their Arrowes into the aire, which fall backe as fast as they shoot them vp.

The Kingdome of Glory presumes that of Grace; As the Peace which God giues vs in this World, is a pledge of our future peace in the other, so is Grace the earnest of our Glory. None can be admitted into the Triumphant Church, but who hath first serued in the Militant, and none can bee made free of the Kingdome of Glory, but hee who hath serued his time in the King-

Kingdome of Grace. Therefore by good right doe we here pray for the Kingdome of Grace, as well as for the Kingdome of Glory.

Yet our *Adueniat*, when it referres to the Kingdome of Grace, doth not looke on it, as on a thing altogether absent, but as not yet fully come. The Kingdome of God indeed hath beene come amongst vs euer since Christs time, and we haue liued vnder the reigne of Grace euer since the Law was abolished and the Gospell establisht; but this Kingdome is yet straitened, beares not it's full bredth, nor is it arriued at it's perfect growth. Wee therefore yet Pray, *Adueniat*, for the dilation, the increase, the perfection of this Empire. So long as the *Holy Scripture*, that rich Cabbanct, wherein the Graces and Mercies of God are lockt vp, is opened with the right Key, vnderstood in the true vpright meaning of it, and preserued in that height of dignity which Christ appointed to it, not wrested to make Heresie authenticall, nor abased so low as to make Tradition Iudge of,

of it; so long (I say) as the lustre of it is not dim'd, but the dignity preserved religiously amongst vs, so long haue we the earnest of Saluation and pledge of **Grace** deposited with vs; but where it is quite lockt vp from Gods people, and the **Keyes** kept in the Popes Chamber, that the Laity cannot open it at all, nor when it is opened, must vnderstand it any way but how hee pleases, how it serues best for his aduantage, Where Tales and Fables beare more authority then Diuine Stories, Where the Legend is in stead of Bibles, and mans stupid Traditions valued aboue Gods Scripture, I feare the Kingdome of Grace hath lost much ground there, that there it is, since the first comming of it, almost gone, almost extinct, and that the curse which was throwne vpon the hard-hearted Iewes that would *not see what they saw, nor vnderstand what they read*, hath trenched very deepe vpon it, *Auferetur Regnum Dei à vobis*; *The Kingdome of God shall be taken away from you*: That is, *Intelligentia spiritualis Scripturæ sacræ*, the true vnderstand-

Mat. 21 43.

R

ing

ing and estimation of the Scripture shall be remoued from you.

Our *Adueniat* therefore must stand in the Gates of our lips, to disperse this Canker that it neuer eat vpon our Church, that the dangerous teeth of this curse neuer fasten vpon vs, but that the Word of God may still be as open to our Vnderstanding, as it is free and open for vs to Heare in all Churches of this Land.

Againe, so long as the Gospell of Christ, which is the Euidence of his Grace is minced or dam'd vp in any Circumstances, so that the Current is hindred and cannot flow with a free liberall streame, it shewes the Kingdome of Grace is not fully come. We must therefore open the course with our *Adueniat*, pray that the Obstacles may be remoued, and those Sluces that either stop or diuert the naturall Current of it may be taken vp; that so it may finde no let or opposition through the Christian World. Let mee adde Saint *Chrysostomes* exposition. So long as our earthly affections are predominant, and a peruerse will
ouer.

ouer-rules the vnderstanding, so long as the flesh is in rebellion against the Spirit and preuailes, the Kingdome of Grace is not yet come. But when the Spirit hath subdued the Earthly Man, 'tis an Infallible token of the Kingdome of Grace. Our *Adueniat* therefore prayes for the setting vp of this Kingdome in mans selfe (which the Schooles call *Regnum animæ*) as well as for Christs Kingdome. He that by Religion and reason hath subiected that earth which lies in his Temper, he (saith *Chrysostome*) is Lord of himselfe. And *Gerson* out of that old Maxime, *Si vis tibi omnia subijcere, subijce te rationi*, inferres; He is not fit to reigne with Christ in his Kingdome, who hath not first overcome all worldly passions, and beene King ouer himselfe.

Chrysost.

Lastly, whilst the sound of the Gospell hath not gone out into all Nations, whilst there is a World layed open to our discovery which hath not discovered Christ, nor heard of Him (like those in the *Acts* who had not heard whether there were a Re-

(surrection or no) the Kingdome of Grace is not yet come so amply as it should bee. Wee must therefore daily propagate it in our Prayers, beseeching God that all Nations may entertaine his Truth, that so Christ may be Lord from *Dan* to *Beersheba*, from Sea to Sea, from one side of the Continent to the other. And then, where there is this Extent of Grace, where there is this Vnity of Faith, and Harmony of Religion through the world, 'tis the immediate fore-runner of Christs last glorious Aduent: the Kingdome of Grace is then at a Period, and giues way to the last Monarchy which euer shall be, *The Kingdome of Glory*, which is the full scope of our *Adueniat, Thy Kingdome come.*

Thus wee can make shift to delineate, though in a rude imperfect Modell, the Kingdome of Grace, but the Kingdome of Glory we cannot. On that we are permitted to looke at the distance whereat Seamen discover Land, and our hopes are as remote from vs, as they from Harbour, which they onely beginne to ken, and no more.

more. Or as *Moses* from the top of *Abārim* suruaied the Land of Promise, and tooke possession of the Soile with his eye; so from this Mount of Grace are we permitted to descry that higher Mount of Glory, whose top reaches the highest Hea- uens, To taste it in the promises of the Gos- pell, and take possession of it, *Oculo fidei*, with the Eye of our Faith, till our selues be- ing seated in it, the Eyes of our Body shall hereafter see all that we now belecue.

Numb. 27. 12.

We are suffered to discern that to bee our Gole, may descry the Host of Hea- uen, Angels and Saints there assembled, and haue a glimpse of *that Crowne of Righteousnesse* which Saint Paul speakes of, and read that promise writ in the Circle of it, *Si compatimur conregnabimus*, that we shall after that great day of Coronation reigne for euer with Christ : but here our eye dazles, dimme and vnable to behold any more; the Consequence of that blisse is vnutterable, the Measure of it not to bee taken by so weake a Perspectiue as the Eye. *The eye hath not seene, nor the eare*

2 Tim. 4. 8.

2 Tim. 2. 12.

1 Cor. 2. 9.

heard, nor can the heart of man conceiue the ioyes which are comprehended in that Kingdome of Glory.

So then the Kingdome of Grace is not our Petitions full scope, it onely is the Harbinger to fit vs for the life of Glory, as *Iohn Baptist* was to prepare the way for Christ. And as *Iohn Baptist* could no otherwise describe the Excellency of Him that was to come after him, but onely by accusing his owne vnworthinesse, *Non sum dignus, I am not worthy to vntie his shooe-latchet*; so can we no way discipher the Kingdome of Glory and the ioyes there treasured vp, but by professing our selues vnworthy to utter, and vnable to figure it in any other Mould but in our wishes and Petitions, praying to God *That it may come.*

Luk. 3. 16.

*Adueniat.
Thy King-
dome come.*

But what language doth this *Adueniat* naturally speake? What is our meaning in this Petition? Doe we accuse God of slacknesse, that He tarries too long? or doe wee dare His coming? Or doe we doubt it? like those in the Prophet, *Qui dicunt festinet,*

net, which call for his comming, *Let him make haste.* *Esa. 5. 19.*

Or doe we thinke our request can preuaile with Him to alter the prefixt day of his arriuall, to change the Iesses of that great Iourney, and come sooner than in his eternall purpose he hath decreed? certainly none of these. This Petition doth not argue or complaine of Gods slownesse, no more than the Saints in the *Reuelation*, that cry from vnder the Altar, *Vsque quò Domine? How long Lord holy and true, &c.* *Reuel. 6. 10.* nor is it so ill bred as to presse or quicken Him, but it shewes the alacrity of our Faith beating in our Prayers, by which we doe *Festinare ad spei nostræ complexum*, *Tertul. lib. de Orat.* a little anticipate our Hopes, and labour to get a little ground, a little aduantage of that Time, which vpon euen termes will out-flie vs. For if we lye still and be not before hand with it, but suffer it to overtake vs, we are lost. 'Tis so speedy and we so dull, we cannot keepe wing with it, but shall be cast behind so farre as the foolish Virgins were, nor can we euer be able to reco-

Phil. I. 23.

Psal. 55. 6.

recouer that ground which our slow improuidence hath lost. Againe, in this *Adueniat* wee doe not sue to God to change his purpose of comming, but rather beseech him to change our vile bodies that so we may goe the sooner to Him, vncloathing our selues of the burthen of our flesh, and crying with Saint Paul, *Cupio dissolui, I desire to be dissolued and to be with Christ*; and winging our selues with the Prophet Dauids wish, *O that I had wings like a Doue, that I might flie away and bee at rest.*

Lastly, 'tis no impatient voice of a man weary of Gods stay, or not content to tarry his leisure, but rather like the shout of men harnessed and prepared for the Battaille, which declares our readinesse to encounter Him, not silently awaiting his comming, but whilst he is yet on his way making out to meet Him, and standing ready to welcome his arriuall, his Iourney towards vs with the loud acclamation of an *Adueniat Regnum tuum, Thy Kingdome come.*

I haue spoke all, and in this short Paraphrase vpon the *Adueniat* in my Text, deliuered the full vse we all must make of this Petition: which is, to make our selues as ready for the Kingdome of Glory, as that is ready for vs, to set our selues as neere to God, as the approaching day of his Kingdome is neere to vs. *Iohn Baptist* long since proclaimed this Kingdome to be at hand, and in the *Reuelat.* that *Ecce venio*, tels vs the King of Glory is not farre off. O then (as it is in the Psalme) *Lift vp your selues ye euerlasting Gates, that the King of Glory may enter in.* The Heart is the Gate at which Christ must enter, 'tis the Fort, the Cittadell which He would haue yeelded into his possession, *My sonne giue me thy heart*; Let vs therefore prepare our Hearts for the entertainment of so great a Guest, that so our soules may hold the same course hereafter which our Prayers here doe. If wee cry vnto Him *Adueniat*, pray for his Comming, yet are vnready and vnsetled against that Day, we doe not loue but feare his arriuell. And then if this *Adueniat* breath

S from

Reuel. 16. 15.

Psal. 24. 7.

Prov. 23. 26.

Aug. in Psal. 97.

Aug. in Psal. 147

from a soule distracted with feare, our Petitions runne counter; the point of them is turn'd against our owne breast, we pray against our selues. *Optas vt veniat quem times ne veniat?* Doest thou wish for Him whom thou fearest? *Peruersum est & nescio utrum verum, quem diligis timere ne veniat; Orare veniat regnum tuum, & timere ne exaudiaris?* How shall God beleeue thee when thou thus iugglest and playest the Hypocrite with Him, when thou makest a request to Him which thou art afraid lest he should grant vnto Thee?

Thinke how miserable were thy case if Hee should take thee at thy word, and when thou sayest *Thy Kingdome come*, should suddenly at the instant come vpon thee, before thou had'st time to recollect thy selfe, and to repent this Hypocrisie of thy Prayers.

Thou hast no way to rectifie and set straight thy Prayers but by rectifying thy selfe. *Corrige te vt non ores contra te*; correct thy peruerse waies and amend thy life, lest if God take thee vnprovidcd, thou finde
by

by late and wofull experience that thou hast prayed against thy selfe.

'Tis most true, *Repentance* is the best preparatiue for the Kingdome of Glory, commended to vs by the Great Physitian of our soules, *Repent, for the Kingdome of Heaven is at hand.* He that against that time shall be enabled with Grace to lay vp so good a stocke for himselfe as a *New life*, is furnished for a glorious voyage into the *New Ierusalem*. Nor needs hee be afraid how soone Christs second *Aduent* will be. This onely preparation doth He require of vs, and if He yet deferre His comming a while longer, 'tis onely for our good, to giue vs time thus to prouide for his entertainment, as He himselfe warnes vs, *Et vos estote parati*; we doe not stay for Him, no, He staies for vs. Behold, his preparations are all made, O that ours were made also. Heare from his owne mouth, *Omnia parata, All things are in a readinesse*; *Parata sunt nuptiae, The Marriage is at hand*; *Parata est Coena, My Supper is ready*; and *Paratum est Regnum, My Kingdome is long since*

S 2 prepared.

Mat. 4. 17.

Mat. 24. 44.

Mat. 22. 4.

Ves. 8.

Psal. 57. 7.

Mat. 25. 34.

prepared. Blessed is that Man who can truly answer him, *Paratum est Cor meum, Lord, my heart is ready, my heart is ready.* He shall be sure to be one of those to heare that ioyfull Reply from Christ againe, *Poscidete paratum vobis Regnum; Enter into that glorious Kingdome prepared from the beginning of the world.*

Thy will bee done in Earth as it is in Heauen.

Hitherto our Petitions haue beene in the ascent, raising and working themselues vpon the wings of this Prayer. They are now climbed to the highest pitch, the *Culmen & fastigium*, Top of this Mount of God. For the contemplation of Gods Will is next in height to his owne Presence, nay 'tis Himselfe. Wee can put no difference betwixt his *Essence* and his *Will*. Now because this is otherwise in Man, whose Will is a faculty of the soule,

soule, and not his Essence ;

My first part shall be to shew the difference betwixt *voluntas tua*, and *voluntas Hominis*, Gods Will and Mans.

Secondly, I shall declare what this Will of God is, and the severall Acceptions of it, which is the contemplative part; Involving *Totū theologiæ*, the whole body of divinity.

Thirdly, how this Will of His is to be fulfilled, which is the Practicke part of the Petition ; and indeed *Totum Religionis*, the Main scope of Religion : In the performing whereof, the whole Law and the Prophets are fulfilled; *Fiat, Thy Will be done.*

Lastly, I shall present vnto you the Pattern proposed vnto vs, according to which, Religion and our Endeouours must worke ; *Sicut in Cælo, In Earth as it is in Heauen* ; and this is the perfection of this Petition, which is the Exemplary part.

First, of the consideration of *voluntas Tua* and *Hominis*, Gods Will and Mans. Like the distance betwixt Heauen and Earth, such is the disproportion betwixt God and Man. God sees not as Man sees, nor

doth He Will like him. The Will of Man is moued by occasions, altered by chance ; but the Will of God, like the *Persian Lawes*, stands irreuocable, neither to be resisted nor reuerfed.

When *Adams* priuilege was called in, the Will was abridged too, and allowed lesse freedome than before. If it now haue any Liberty, 'tis Negatiue. It is in a Mans owne Will and choice whether he will do any foule fact, perpetrate an Ill, for *Homo est liberè malus*, nothing compels or laies an ineuitable necessity of sinning vpon him ; 'tis free for him to auoid it. No loose Starre bawdes him in his inordinate desires ; no angry Planet guides his hand to Murther ; no watry Influence vrges him to that familiar sinne now growne a fashionable complement, Drunkenesse. Hee may auoid the Actions of sinne, though not the Offers. Those *Primi motus*, motions and seeds of sinne, which are scattered vpon his whole being, will bud and put forth a blade. Though the Heart of Man be neuer so well manured by Grace, and
sowne

sowne with graine of better value; for all that, Originall sinne will send vp those ranke weedes, those wild tares to grow amongst our best Haruests, as the remembrances and Characters of that taint wee beare about vs.

Now although Man be *Liberè malus*, he is not *Liberè bonus*; Though it be in his Election to act no mischief, 'tis more than he can vndertake to doe any Good; yea, or to thinke well, without the assistance of God.

The liberty of Will consists not *In indifferentia ad vtrumq; contrariorum* (which is the state of the question, and the termes of quarrell betwixt vs and the Papists touching Free-will) in an Indifferency to Will that which is Good or that is Euill, but onely *In immunitate à Coactione*, in an immunity from any Coaction; a man is not good against his Will, nor is there any Necessity of sinning laied vpon him.

So that this Liberty is clogged with Restraine.

Cum fugit à collō trahitur pars longa catene.

Pers. Sat. 5.

It

It is a negative freedome, like that which is indulged to Prisoners, who are allowed the liberty of the Prison, to goe freely about the house, but may not exceed that circuit (if you can call it a liberty not to weare shackles) or else haue leaue to walke abroad with their Keepers, or be confin'd to one roome, this is such: Man is not left indifferent to himselfe, but still waited on by an Abridgement.

To speake more properly, Man hath such a freedome ouer his Will, as Keepers haue ouer Lions in their grates, who permit them a kinde of liberty: they doe not tye them vp, but let them walke about in their Cels, and can choole, keeping them within those bounds, whether they shall doe any hurt; but it were a dangerous presumption to inlarge them further: as dangerous is their boldnesse, who dare impute to Man the liberty of doing well, or giue the latitude and scope to Will, which if not bridled, and with a strait hand held in, is wilder then the wildest of creatures.

Man

Man may rudely Cast and Proiect good things, Intend and Meane towards Well, yet all this is but Purpose, but Pretense, 'tis not Action. He must wait on God for the finishing his good intents. For though he may cast the Modell, lay the Plat-forme of Vertue, he cannot raise the worke without higher assistance. *Except the Lord build the house,* in vaine is all other endeuour; Vpon which foundation *Damascen* builds his conclusion, Ἡ αἰρεσις τοῦ θεοῦ ἐστὶν ἐν ἡμῶν ὄψι, τὸ δὲ τέλος τοῦ μὲν ἀγαθὸν τὸ θεοῦ συνεργία: We haue in our eye and contemplation what to doe, but cannot determine vpon it, or effect it without God co-operate with vs.

Psal. 127. 1.

Damascen. lib. 2. cap. 29.

But howsoeuer Man be thus confin'd in his Will, God is not in His. He is *Liberri-
mum* agents, such an Agent as attends not the concurrence of Causes or Times for accomplishing what he would haue effected: all times are seasonable to Him, all causes giue way to his prerogatiue, who precedes all causes that we can call First; and with such a prompt passiue obedience, that He no sooner Wils any thing, but that

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Will

Aug. fl.

Will is moulded and made vp into a Work, *Eodem modo vidit facta, quod viderit facienda*. His Will speaks in no other tongue but his Workes, and what we in our language and translation call Workes, is in the Originall nothing else but His Will. He doth not *Velle* first, and then *Facere*, first Intend, and then Act, but these runne euen together; if there be any preuention in either, 'tis in the Action, forward to obey his Will.

Job 23. 13.

Aug. lib. 3. de Trinitate.

Damascen. lib. 2. cap. 29.

You neuer read a *Voluit*, but you see a *Fecit* goes along with it. *Quicquid voluit fecit*, He hath done whatsoever hee pleased. Whereupon iustly doth Saint Augustine inferre, *Voluntas Dei prima & summa causa est omnium operum & motionum*, Gods Will is the highest and the Primary Cause of all motion and action. Damascen. enlarges it farther, Ἡ πρῶτη δυνάμις ἡ σὺνελικὴ ἡ ἐκτελεστικὴ ἡ ἀποδοτικὴ αὐτῷ θεῷ: His Will both makes and conferues all things.

Besides, the Will of Man is but a Quality, an adherent Companion to the soule, rather *Consequens essentiam animæ*, then *Essentia*

sentia ipsa, a Consequence, not an Essence. He that writes most boldly of it, styles it but *Pars animæ*, part of the soule. But the Will of God is not *Pars Dei*, a part of the Deity, but entirely It selfe: not an affection, or a quality, or an elicit act, but the very Essence. *Nam voluntas Dei quæ semper volens est non affectus vel motus est sed Diuina uoluntate*: 'Tis not a distinct thing in God to Will and to Be, but the same. And as it is all one in Him, to be Good and to bee God, so *Idem est ei esse volentem ac esse Deum*, it is all one in Him to Will and to be God. Such an Identity is betwixt the Essence of God and his Will; in which *Iustin Martyr* grossly erred, holding that Gods Essence differed from his Will.

Zanchius.

*Pet. Lomb. lib. 1.
Dist. 45.*

They are both Conuertible, and yet the Master of the Sentences well notes that the Conuersion holds not round, for though we say, *Idem est Deo velle quod esse, non tamen dicendum est Deum esse omnia quæ vult*. Howsoever it bee true to say, 'tis all one in God to Will as to Be, we must not for all that say, God Is whatsoever He Wils.

The distance then appeares so large betwixt these two Wills, of God, and Man, that 'tis fit I set the tearmes of my comparison wider then at first I did. For Heauen and Earth are lesse distant from each, than Gods Will and Mans. As remote as they seeme to our apprehensions, yet they meet in Logicke; one Predicament contains both Heauen and Earth, but *Voluntas Hominis*, and *Voluntas Tua totò genere differunt*, differ in the Genus, Gods Will and Mans will not to be reconciled in one Predicament, the Will of God being a Substance and the Essence of God, Mans but a Faculty and Accident.

Lastly, the Will of God and of Mans, differ sometimes as contraries. Mans will is carried to those Obiects which the Will of God is not to grant him. Oft times we wish abundance and a smooth life, not made rugged or sowed with Crosses, when God in his wisdom knoweth want is better for vs, and that calamity best makes vs vnderstand both Him and our selues, according to that, *Vexatio dat intellectum*.

We couet long termes of life, addition of daies both to our selues and those wee loue, when wee see God withstands our wishes, dealing more mercifully with vs than we are able to apprehend, or choose for our selues. What the Poet spake of the false gods, with better right may I of the True God, *Charior est illis homo quàm sibi*. Out of this prouident care of vs he cuts vs off early, before age hath reacht his midway, and by this diminution of yeeres, as well preuentes the growth of sinne in vs, as takes vs from the sense and sight of those woes which hang ouer the last times. Hee depriues vs of our dearest comforts, takes from vs the chiefest blessings which the World yeelds, for whose sakes wee are content to grow enamoured of the World, not being desirous to forgoe it for Heauen, till that tedious age seize vs, wherein wee are not fit or able to liue any longer. By which sad lesson Hee lets vs know, that 'tis in vaine to dreame of any Heauen vpon Earth, of any perpetuity of worldly blessings; and admonisheth vs that

we should weane and dissettle our affections from them betimes, fixing our eyes vpon better objects. For by the path of losse and Affliction, Hee leades our eyes, and drawes vp our Meditations to that Tabernacle of rest, that place of euerlasting comfort, whither he hath taken our friends before vs.

2 Part.
Thy Will.

I haue easily discharged my first Part, touching the difference of Gods and Mans Will. My second is an harder taske, to shew what this *Voluntas Tua*, Will of God is; indeed an impossibility, if we vnderstand by it his Hidden and Secret Will. For who hath beene the Lords Counsellor? who hath knowne his minde so farre as to bee acquainted with the mystery of His Will? What finite tongue is able to define such an infinity as it? As no Name hath signification enough, no Attribute breadth or capacity competent to import his Essence, so neither is any definition capable of *His Will*, which is Himselfe. If any could be assigned certainly, the *Genus* of that definition must be *Mercy*: resting vpon that

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we shall be sure the Definition will not be much wider, and not a whit narrower than the definition, but holds the best and most equall proportion; for you shall find that His Wil is euer apparel'd in Mercy, *As I liue I would not haue the death of a sinner.* Mercy was the Foundation of all his workes, which are but the issues and fruits of his Will. In Mercy did hee found this vast Globe of the World, and *The whole earth is full of his Mercies.*

Ezech. 33. 11.

Psal. 31. 5.

Yea, and when his Will was to contract the Greater World, to cast it in a lesser Mould, comprising the whole Vniuerse in Man, that Decree, that Act of his Will was accompanied with a Mercy greater and more ancient than the other, whereby he did Pre-elect Mankind to Saluation, *Antè iacta mundi fundamenta*, long before the foundations of that Greater World were layed.

Mat. 25. 34.

Which superlatiue Mercy was rooted in his Will. Such a Mercy vnto which He was not perswaded vpon Conditions, either *Ex præuisâ Fide* (as the Arminian holds)

holds) a preuision or foresight of Faith; or, *Ex praeuisionis operibus*, any forestalled Merit, or for Good workes which Hce foresaw at our Election (as some of the Papists flatter themselves) but *Ex mera Gratiâ & Beneplacitô*, moued and lead to it by his owne gracious inclination: There was no preceding cause that induced Him, no contract that tyed Him to this great work of Mercy saue onely his Will, *Desponsauit tibi in aeternum*; I haue contracted thee, not thou thy selfe: *Euen so Lord was it thy good Will and Pleasure.*

I dare not giue way to a farther inquiry, or let our curiosity, though steered by Duty and Religion, trace this secret Will of God any higher. 'Tis dangerous to hunt such abstruse mysteries at the view, or looke too neere, lest a perpetuall blindness punish our presumption, as *Vzzab* for daring to touch the Arke was stricke dead.

2 Sam. 6. 7.



We will here call downe our Contemplation, and as they that looke on the Sunne reflected in the water, see him more perfectly

perfectly & more safely than if they should gaze on him in his owne Sphere wherein he moues : so will we behold the glorious Will of God by reflex in his Word. Thus looking on it, wee shall bee able to satisfie our selues in so much as becomes Christians, not ouer-curious, to vnderstand.

Moses cast a Mantle ouer his head, and would not suffer his eye to meet God coming towards Him, or open it selfe at the face of God, but onely to looke after Him being past ; so may we, though it be full of hazard to looke on his Will, *à priori*, in the face of it, in the motiues or occasions which first induced the operation thereof ; we are allowed to suruay it, *à posteriori*, in the Back-parts, the effects and consequences, for they are visible and vnuailed, being the marks and discoueries of his Re-uealed Will.

To this end, and to let in our apprehensions more cleerely to the knowledge thereof, the Schooles distinguish variously of the Will of God. There is *Voluntas beneplaciti*, or *Absoluta*, The absolute Will of

V

God,

I
Bibl. Lect. 69.
in Miss.

God that ordaines a Being vnto all things, *Sibi in aliquò complacens vt sit vel fiat*, (so he illustrates it) Which is againe diuided into two Other, *Voluntas Antecedens*, taken to signifie his Eternall Ordinance, wherein he forecast what He would doe; or *Consequens*, which imports his Prouidence, whereby Hee sustaines those creatures which he hath produced.

Secondly, there is *Voluntas Signi*, a Manifestation of his Will, whether it be in his Workes, which are the fruits of his Will, or his Word which is the Euidence of his Wil, directing vs to the knowledge what Hee would haue vs doe. A sense Tropicall and Figuratiue, yet most proper to informe vs: and this is scattered into fise diuisions or species. First, *Permissio*, his Permission or Allowance, or Priuiledge to things, without which they cannot be; *Non fit aliquid nisi omnipotens fieri velit, vel sinendo vt fiat, vel faciendo*. Secondly, *Impletio*, the Perfecting or Fulfilling of them. Thirdly, *Consilium*, his Reuealed Decree. Fourthly, *Præceptum*, his Positiue Law; his Precepts where-

Ang. Enchirid.

wherein he teaches and commands vs to doe what is acceptable in his sight. Fifthly and lastly, *Prohibitio*, the Restraint Hee laies vpon vs, His command for the eschewing those Actions which are contrary to his Will.

Peter Lombard is of opinion that the Will of God, which in this Petition wee desire may be done, is taken *Pro Præcepto aut Consilio Dei*. So that the meaning and Paraphrase of it is this; We desire God to enable vs for the performance of that which his Will instructs and bids vs doe.

You see into how many seuerall acceptations *Voluntas Tua* is scattered, which notwithstanding doe not vary or diuersifie Gods Will, but our Apprehensions of it. *Non Dei voluntas est diuersa, sed locutio diuersa*; God hath not many, but one Will, howeuer we treat of that one Will many waies. And yet this Treaty ends not our taske, which is not so much to Dispute of his Will as to Doe it. I therefore leaue this contemplatiue part, and goe on to the Practicke, which offers it selfe in the next Circumstance,

V 2

cumstance, *Fiat voluntas, Thy Will bee done.*

3
Fiat.
Thy Will be done.
Esa. 46. 10.

Here some may obiekt and aske, Doth God need our *Fiat*? Doth He not perfect whatsoeuer He Wills without leaue from vs? I read it as one of Gods Mottoes, *Omnis voluntas mea fiet*; Euery iot of my Will shall be fulfilled: And if so, why doe we giue him our *Fiat*?

If any subordinate Magistrate should vnder-write the Kings Letters Patents, or a Constable signe a Proclamation, which is the immediate Herald and Messenger of his Will, as if those acts were so feeble and bashfull that they could want countenancing or approbation from him, would you not thinke him lunaticke? What then can we thinke of our selues? if we in our Petitions annex a *Fiat* to *Voluntas tua*, *Thy Will be done.*

Esa. 46. 10.

Jac. 1. 17.

Againe, is not the Will of God inflexible? *Voluntas mea stabit*, My Will, like a peremptory Decree, must stand: Is it not immutable, vnalterable, like Himselfe? *Apud quem non est transmutatio*, with whom there is

is no shadow of change. If then his Sentences of Vengeance and of Mercy stand fixt, concluded and determined, *Non voluntate Conditionalis aut Indeterminatâ sed Absolutâ & Determinatâ*; not by any Alterable, Reuocable Will, but Absolute and not to be repeal'd; If wee preiudicate our Petitions, knowing the fruitlesse successe before we make them; If a despaire to preuaile with God, and an impossibility either to promote or hinder his purposes hang vpon our lips and clog our words as they goe vp, why doe we pray *ὡς ἵνα ὁ Θεὸς ἀκούσῃ τῆς προσευχῆς*; why doe wee trouble God with an importunate seruice, or put our selues to an vnfruitfull taske, praying for that, which without Heresie, and the concession of Mutability in God, we cannot obtaine?

Bradwardin tells vs, *Imponitur Ægyptijs tanquàm error, quod ipsi putabant voluntatem Domini posse per Sacrificia immutari*; It was an Error which lay on the Ægyptians, that they thought Sacrifices might diuert Gods purposes, alter his resolutions; May it not be imputed for as great an error

Bradwardin. de
causa Dei lib. 1.
cap. 23. Corollar.

Lib. 1. cap. 28.
in fine.

vnto vs, if wee imagine that our Prayers (which are our Sacrifices and Holo-causts) can alter Gods Will, or disturbe his Method, which must goe on whether we pray or be silent?

But to take away these busie scruples, and to wipe them out, *enâ Liturâ*, from any weake imagination, to which they shall obiect themselves. I grant it a truth, that the *Pelagians* (of whom we may reade in Saint *Augustine lib. de Hæres.*) anciently, and since them *Petrus Abailardus* (as *Alphonfus à Castro*) and many more I doubt not besides him (though I am sure not those religious men whom *Alphonfus* in that Chapter iniuriously, and without any ground to be taken out of their workes, couples with him *Wickliffe*, *Hus*, and *Luther*, whose precious Memory I will not wrong so much as to seeke to vindicate them from such Blasphemy against the vse of Prayer, neuer but highly extolled and deuoutly practised by them) I say the *Pelagians*, and some other Heretikes, out of a malicious practise of theirs to discountenance

Alphonfus à Castro
lib. II.

nance the vse of Prayer, and to make it vneffectuall, objected God was Inexorable, a hard peremptory Master, whose Will would not bee altered, concluding with those in *Malachy*, *Vanus est qui seruit Domino*, 'Tis to no end to serue or pray vnto God.

Mal. 3. 14.

But yet I see not why this Conceit should so transport them, or stagger any others. If any sparke of that Heresie to this day lurke amongst vs, or lye raked vp in any schismaticall bosome, let them know that the hinderance of Gods *Will* is not the scope of our Prayer, but the execution of it; for we literally beseech Him that his *Will may be accomplished*.

What his secret *Will* is, we looke not into; but we are sure Prayer is a condition of His Reuealed *Will*: the Law bids vs pray, *Ora pro ijs sicut praecepit Dominus*; and the Prophets bid vs pray, *Orabit me*, &c. and the Gospell bids vs pray, *Orate ne intretis in tentationem*: Yea, so necessary is this act of Praying, that without it God will not send downe his blessings to vs: 'Tis the *Medium*

Leuit. 5. 7.

Ier. 29. 12.

Luk. 22. 40.

to

Phil. 2. 12.

to conuay vnto vs those mercies which in his secret *Will* he hath decreed to bestow vpon vs. God will not saue a man against his owne minde, or without his owne desire, *Non saluabit te sine te*. Though he made thee without thy aduice or knowledge, and did not call thee to counsell when he elected thee to life; yet for all this he hath left some part of thine election to bee made vp by thy selfe. Thou must *worke out thy Salvation* by thine owne importunity. Though thou hast *His Word*, and the Warrant for thy deliuerance from death be signed, and enrolled, and registred in his Book; though it hath past his Mouth and his Hand, yet He leaues thee to be thy owne Solicitour for procuring the Scale to bee put to it: Though He hath graciously promised thee a Pardon, 'tis in his Court of Heauen, as in our common Fores, that Pardon profits not thee, is indeed no Pardon vnlesse thou sue it out. God will not saue thee if thou implore Him not, nor shalt thou belecue He can, if by thy Prayers thou doe not begge an vnwauering Faith, a constant beleeefe

leeffe in his Mercy, built and grounded vpon the promises of his Word.

In brieft thus: we doe not here pray that God would Change His *Will*, but Alter Ours, and giue vs grace to conforme our crooked inclinations according to that Rubricke, that strait Rule of our Faith: We do not take vpon vs by a kind of concession to authorize Gods *Will*, or desire Him to do what we cannot hinder, but we petition Him to authorize vs, and to enable our weaknesse to performe his *Will*, *Non petimus vt Deus faciat quod vult, sed vt nos facere possimus quod Deus vult.* Wee first desire an aptitude to Will those things that are acceptable in his sight, *Supple nos velle*, and then to Doe them, *Fiat voluntas Tua*, *Thy will be done.*

Cyprianus.

The Commandements are His *Will*, we doe not presume so much on our owne strength, or perswade our selues wee can fulfill them as the *Rhemists* doe, but retire to God from whom they came for his assistance, such is the humble voice of our Litaney. *Incline thou O Lord our hearts*

Rhem. Test. Mat.
II.

to keepe these Lawes.

Luk. 17. 5.

Againe, 'tis his Command and Will that
We beleue in the Name of Iesus Christ, Iob.
 3. 23. Therefore wee cry to him in the
 Gospell, *Domine adauge fidem*, That Hee
 would helpe our vnbeleefe, and confirme his
 faith in vs.

Againe, it is the Will of God we should
 be sanctified both in soule and Body, that
 wee abstaine from fornication, from op-
 pression, and fraud; And here the Pre-
 cept is most seasonable, iustly set for the
 Meridian of this City, of which I may
 speake, as *Gregory Nazianzen* did of *Alex-*
andria, Ciuitas quam vix multa virtutis ex-
empla saluare possunt; It is such a City as
 hath need of Prayers, within whose walls
 sin hath too long kept his quarter; where
 fraud is euer predominant, and couzenage
 reputed a thriving Trade, not a Crime;
 where Oppression lurkes in the bosome of
 Authority, being sometimes clad in the
 Colour and Robe of Iustice, where vn-
 cleannesse is growne so impudent it seekes
 no darke Retreats, no suburbes or blinde
 paths,

paths, but broadly lookes day in the face, and takes a pride to outstare honesty, now a daies so dis-esteem'd and out of fashion, that 'tis held only the Birth-right of Fooles.

Now as this *Fiat* is *Vox infirmitatis*, the voice of weaknesse, inuocating God for strength and supply, so it is *Vox Obedientie*, the voice of Obedience. Where this *Fiat voluntas Tua, Thy Will be done*, is truly said and meant, it is the pledge of our submission, yeelding obedience and assent to Gods Will. Of which Obedience I seeke no example but Christs, *Ille materiam & exemplum dabit*. He who was obedient in the highest Degree, (for that Obedience exalted Him to the Crosse) can best instruct our Wills in the passiuē Lessons of this vertue. He that in this place taught vs to say, *Thy Will be done*, in the 26. Chapter of *Matthew*, *Monstrat non iubet*, there demonstrates to vs by example, what He taught here by Precept. For on the Eue and fearefull Vigils, preceding that great Festiuall of Tyranny, His Passion, after three seuerall Charges made vpon Him in

Mat. 26. 39.

Tertul. lib. de
Orat.

Phil. 4. 11.

the Garden by different Agonies, when our faint infirmity and the guilt of our sinnes made him seeme to shrinke a little and giue backe, hauing Thrice besought his Father that *Cup might passe*, yet for all this He comes on againe faster, and more resolutely than Hee seem'd to retire, making this *Fiat voluntas tua*, three times the Period of His Prayer. If it may not passe from me but I must drinke it, *Thy Will be done, not mine, Not as I will, but as Thou wilt*. Vpon which words Tertullian excellently glosses, *Ipse erat voluntas & potestas Patris, & tamen ad demonstrationem sufferentiâ debita, voluntati se Patris dedit*, though He was both the Power and Will of His Father, yet to tutour our Obedience by His owne Example, He submitted Himselfe to the *Will* of His Father.

Lastly, it is *Vox Patientiæ*, the voice of Patience, and sounds like that *Ecces paratus sum*, I am ready to vndergoe thy *Will*, O Lord. He that hath perfectly learnt Saint Pauls Lesson, *To be content in what condition soeuer he is*, that Man is a confirm'd Christian.

stian. Happy is he that with a cheerefull countenance can looke vpon all the changes of life, ——— *Sapiens sibi que imperiosus, Quem neque pauperies, neq; mors, neq; vincula terrent*; that with an euen vnmoued Temper can welcome all fortune; not tempted by his Felicity to forget God, nor vrged by his afflictions to murmur at Him, that when he hath lost his venture by Sea, or his comforts by land, suffers no tempest or rebellious perturbation within his owne brest, but parts with his wealth as *Bias* did with his at the sacke of *Priene*, *Ille hac ludibria fortune ne sua quidem putauit*; considering his riches as hirelings, destin'd to change their Masters, and parts with his friends as the noble Roman did with his Sonne, of whose death, when he had receiued the notice, he entertain'd it with this manly reply, *Ego cum genui tum morituum sciui*, I knew he was not immortall, and when he first became mine, I receiued him vpon such conditions, as that I reckoned Death might make him not mine; He I say that can thus vn-

Horat. l. 2. Sat. 7.

Tull. Paradox.

Sen. Consol. ad Polyb.

Aug. Serm. 29.
de verb. Domini.

Iob 1. 21.

Ephes. 4. 20.

1 Thes 5. 3.

Senec. consolat.

altered looke vpon his Crosse, speaking Saint *Augustines* language, and with his deuout heart, *Fælix sit mundus, euertatur mundus, benedicam Dominum qui fecit mundum*; Let the world stand or sinke to it's first foundations, let my fortune fall vnder those ruines, yet my Faith and Patience shall not sinke; I will still blesse that God that made the world, and made me. Hee that thus meets the affronts of Death and Fortune, giuing them *Iobs* thankfull, though sad, farewell; *Dominus dedit, Dominus abstulit*; The Lord giues, and the Lord takes away, blessed bee the Name of the Lord; such a man hath well *Learn't Christ*, and made a iust application of the Apostles Doctrine; *In all things giue thanks, for this is the Will of God. Scias eadem esse iustissima fulmina quæ etiã percussi colunt*, (diuinely speakes *Seneca*) 'tis most certaine God ownes them for his dearest children, who obediently bow to His Iustice; who though Thunder-strook, his Arrowes sticking fast in them, yet blesse Him that afflicts them, and adore the hand that hurt them.

hem. How vnkind, how curst soeuer thy fortune be, how violent thy afflictions, let not thy Patience proue a Ruffian. Lay thy hand vpon thy mouth, and let that which was once thy Masters be thy Motto, *Sicut ouis coram tondente, Like a Sheep dumb before the Shearer*; for thy taske is to suffer, not to reply or complaine. How grieuous soeuer thy losses bee, either of goods, or health, or (that which of all others trencheth deepest vpon our affections) of friends, amidst those losses be sure thou doe not lose thy selfe, and then be as sure thou shalt one day finde againe those whom thou here missest.

Alti. 8. 32.

Me thinks the very cōnexion of these two Petitions, *Thy Kingdome come, Thy Will be done*, are like strong grapples & ties to hold a Christian & his Patience together. How can a man but gladly suffer the depriuation of his friends, when he thinks they are landed and arriued at that Kingdome which we daily pray to come vnto? When he remembers they are gone before to that happy place, whither we, with all the Sailes

Deuotion

Deuotion can beare, with all the speed Prayers can make, follow after; Surely not to be thankfull to God, but repine at his Will for lifting them vp to that height of Beatitude, were an ingratitude next Atheisme; and to lament them whom we belecue to haue gained an euerlasting state of happinesse, were madnesse, not sorrow, and rather enuy than affection.

Thus are wee arriued at our furthest point of this voyage. These mixt Meditations compounded of contrary ingredients, Bitter and Sweet, Affliction and Patience, Sorrow and Ioy, Mortality and Heauen, haue brought vs to the last part of this Petition, which is the Exemplary part, *Sicut in Cælo sic in Terra, In Earth as it is in Heauen.*

4 Part.
*In Earth as
it is in Hea-
uen.*

*Basil. Institut. ad
vitam perfe-
ctam, cap. 2.*

Man was a creature made vp in imitation of his Maker, *Imago Dei*, the Image of God, to put him in remembrance that he should continually worke after that Originall Copy which God gaue him from Heauen. Thus Saint Basil, *Nec ob aliam causam homo ad Imaginem Dei altissimi factus*

• *factus est, quàm ut aliquid gesturus, in eum
tanquam in Archetypum exemplarq; aspiciens,
modum viamque virtutis imitari conaretur.*

God commanded Moses to doe according
to that he had receiued from Himselfe in
the Mount; and our blessed Sauour who
knew well to worke his Elect by the best
Copy, prayes, that his Disciples might
not *onely be where Himselfe was*, but *Sicut*
too, *as the Father and He was*. We expect
to be Changed, and that our *vile bodies*
shall one day be made like Christs glorious Bo-
dy; That Faith, that beleefe for the altera-
tion of our Bodies, should therefore in the
meane time daily preach vnto vs the
change of our crooked corrupt Minds, to
make both Them and our peruerse Wills,
Sicut eius, obedient and conformable to
his.

John 17. 11, 24.

Phil. 3. 21.

To liue *Sicut in Terrâ*, according to the
times and fashion of the World, is quite
out of the rode of Heauen. Christs Me-
thod was contrary to the worlds: in his
last Legacy he bequeathed, *Pacem non sicut*
Mundus, a Peace to his Disciples not like

Isa. 4. 27.

Y

the

Ephes. 5. 6.

the peace of the World : and he expects a like proportion from vs, that wee should not *vitam Mundi agere*, not liue to the World, but to God ; not passe our daies as Worldlings and Sonnes of the Earth, but as *Filij Lucis, Children of the Light*.

We must leade our liues *in*, but not *by* the World, *Sicut in Cœlis, non sicut in Terrâ*. Earth is a bad Copy, lame and imperfect. Let Beasts make that their obiect, the leuell of their thoughts. Mans exalted strait forme bids him looke vp, inuites his Contemplation to the things aboue, not the things below. That man degenerates from Nature much, from Grace more, that proposes vnto himselfe low ignoble patternes. * Imitation in it's proper Motion euer ascends, for the Sphere of Vertue is mounted high, and all Good is deriued from aboue. *Sufficit Discipulo vt sit sicut Magister*, Christ hath said, There is no competent congruous samplar for the Disciple, but his Master ; nor must any Christian know any other *sicut*, but *sicut in Cœlis* ; He must only patterne himselfe by Heauen.

* *Nunquam exemplum à malis sumit : Semper à meliore parte incitamenta virtutum sunt.*
Hieron. Epist. 21.
Iac. 1. 17.
Mat. 10. 25.

I stand not to amplifie this point : only to repeat the seuerall Interpretations which learned Men giue of *Cælum* and *Terra* in this place, is a sufficient Morall and Application.

First, Saint *Augustine* vnderstands by Heauen, the Angels; and by Earth, Men: vpon which hee grounds this exposition, *Petitur vt sicut Dei voluntas fit in Angelis, qui Cæli sunt, &c. ita etiã fiat in Terrâ, in Sanctis qui sunt in Terrâ, & de Terrâ quantum ad corpus facti*: When we pray, *Thy Will be done, &c.* we desire, that as the Will of God is performed by the Angels in Heauen, so it may also be fulfilled by men on Earth; *Vt sint homines similes Angelis*, that Men may be as obedient to Gods Will, as are those blessed Ministers of Heauen, who readily fulfill all his Commands.

Biel. loc. cit.

Jd. pag. 143.

'Tis not enough to know the Bible, or be able to repeat the seuerall volumes of his Will, vnlesse a practise be ioyned to this speculative science of Christianity. Knowledge what to doe, and forbearance to doe what we know, hastens our Condemna-

Luk. 12. 47.

Isidor. Pelus.
Epist. 24 l. 4.

tion, and addes weight to it; *That servant who knowes the Will of his Master, but does it not, shall be beaten with many stripes.* Isidor Pelusiot saies, It is a most impudent Hypocrisie (*πίστις πολλῆς ὥρην ὑπολαμβάνειν, &c.*) to call God Father, yet doe nothing worthy his sonne; to cry, *Thy Will be done*, and yet doe nothing agreable to that *Will*.

2

The *Glosse* in *Matth. 6.* interprets these words, *De carne & spiritu*; vnderstanding by Heauen the Intellectuall Faculties in Man, which exercise their acts in the head and vpper region of the Body: by Earth the Sensitive, which keepe their quarter in *Inferioribus*, below; *Sic ergo petimus obedientiam carnis ad spiritum, ut caro spiritui non rebellet*; we pray that the flesh may not resist the good motions of the Spirit; that the dissolute appetite rebell not against Reason, that Anger or Passion breed no tumult, no intestine warres within mans selfe, nor distract his thoughts frō the seruice of God; but that Will may be gouerned by Reason, Sense subordinate to the Intellect, the Flesh to the Spirit, and all these obedient to the Will

Will of God: *Vt terrena cœlestibus cedant, & spiritualia & diuina praeualeant*; that no worldly respects may hold downe our Meditations from Heauen, but that the loue of God and his seruice may bee predominant aboue all earthly pleasures or profit.

Cyprian.

Other of the Fathers, out of these words, *Sicut in Cœlo, &c.* extract this charitable vse, to Pray for our enemies, vnderstanding by *Cœlum Ecclesiam iustorum*, by *Terra Congregationem peccatorum*; by *Heauen*, the Church; by *Earth*, the Congregation of sinners, and such as either know not Christ aright, or not at all. For their conuersion to the true Faith doe we pray in this place: *Moniti sumus orare pro inimicis nostris qui Terra sunt, Quasi dicamus, credant inimici nostri sicut & nos in te credimus.* And the same Father recites out of S. Cyprian, *Non tantum pro fidelibus vt augeatur vel perseueret fides, verum etiam pro infidelibus vt habere incipiant, Sancta Ecclesia orat*; The Church prayes not onely for the constancy and perfection of Faith in the Elect, but for

3

Aug. st.

Id. lib. de bono perseverantie.

the Inchoation of it in those that are yet Vnbeleeuers; That they also might be enlightened, and haue a stocke of Faith whereon to build their Saluation.

An excellent Christian-peece of Charity, which I wish were more in request with some Roman Catholikes than the praetise of their Church shewes. See the difference betwixt a Protestant and a Popish Charity. They solemnly Banne and Curse all Heretikes Foure times a ycere, and on Maundy-Thursday the Protestants; but we in our Church the day after, Good-Friday, in memory and imitation of our blessed Sauour, who prayed on his Crosse for those that crucified Him, deuoutly pray for Them, that God would giue them cleerer Eyes and softer Hearts, that He would reduce them and all others, who either out of wilfull malice, or out of ignorance wander from the Truth, to his Fold, that *there might bee but one Shepheard and one Flocke.*

Iohn 10.16.

Some take *Cælum* and *Terra* literally, and interpret *Terra* to signifie Men that dwell

dwell on Earth. Heauen, the Materiall Body of the Celestials consisting of diuers Orbes, of Planets and Starres, all which as they are carried about in a Regular motion, no way Exorbitant or Eccentricall, but according to Gods Ordinance; so we desire God that herein the Sphere of his Church we may moue in a like Regularity, not transgressing his commands and our appointed bounds; that as the Sunne runnes his race about the Heauen, so may wee discharge our progresse on Earth, going forward in all goodnesse, passing from one Vertue to another, till hauing runne thorow the whole Zodiacke of the Vertues, and all the Degrees of Goodnesse; we may reach our highest Degree, the Felicity of Saints in Heauen. And as that Sunne stood still in *Gibeon*, whilest *Iosuah* pursued the aduersaries of God, so must our Faith haue it's Solstice, and our hearts stand vndaunted and vnmoued in defence of Truth and the Gospell, against all those that oppugne or labour to supplant it. And lastly, as the Sunne went backe and made his

Iosb. 10. 13.

Esa 38. 8.

his retreat from the Diall in *Ezekiabs* time, so must we sometimes be Retrograde, that is, retire from the habit of our sinnes, and by vnfeined Repentance turne backe vnto the God of our saluation, from whom, as lost Sheepe, we went astray.

5
Chrysost.

Phil. 3. 20.

Finally, Saint *Chrysostome* doth as it were binde vp these various expositions of *Cælum* and *Terra*, and applies them all briefly according to that Excellent Rule of the Apostle, *Vt conuersatio nostra sit in Cælis*, making the full meaning of our Petition this, That our Conuersation may bee in Heauen, and wee our selues may so liue out our Pilgrimage on Earth, that wee be not excluded from the ioyes and fruition of Christs glorious Kingdome in Heauen.

Conclusion.

This is the Period, the resting place of all our Hopes, and of our Faith, it is the end of our Prayers, it shall also bee mine. I conclude in the words of the *Psalmist*, *Beati qui custodiunt*; Blessed are they that know the Will of God and obserue it; That yeeld Him such a settled Obedience,

ence, which affliction cannot shake, That haue learn't to beare their Crosse without murmur; and though wounded, giue thanks with holy *Iob*, *Though hee kill me, yet will I trust in him.* That, if at any time rebellious passions dare turne head to reason, or dispute with God, Why goe I thus heauily and oppressed? Why doth thy vengeance single me out? Why dost thou lay this burthen of sorrow vpon me? are able to refute and choake it with *Voluntas Domini*; *Be not disquieted or troubled, O my Soule, it is the Will of God.*

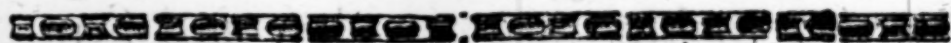
Iob 13. 15.

Psal. 42. 11.

Lastly, whose Patience is so well vaulted, that no weight crushes, but strengthens it, making it more close and firme; whose resolution is so bold, that like *Atlas*, they stand, not lie vnder their burthen; and though Fortune, or the Hand of God haue cast them neuer so low, yet on that dust, those ruines that couer and bury them, write this for an Epitaph; *Voluntas Domini facta est, The Will of God is done,* and *Blessed bee his Holy Will.* They that can thus court their sorrowes, thus enter-

Luk. 12. 32.

taine and giue them such a welcome, that can so Christian-like endure the *Will of God* in this kinde here on Earth; let them not feare, nor doubt, nor be confounded, but know in the Confidence of Christs promise, that *It is the Will of God*, after those trials on Earth *to giue them a Kingdome in Heauen*, where it shall be no more with them *Sicut in Terra*, as it was on Earth; for there shall be no more sorrow, nor teares, nor affliction, nor night, but an euerlasting Day of happinesse, and a fruition of Ioyes which shall there beginne but neuer end, *Amen.*



Giue vs this day our daily Bread.

THe life of a Christian is not therefore tearm'd Spirituall, that wee should liue like Spirits without food; Neither did our Sauiour, when hee said, *The loue of the world is enmity with God*, intend to put that mortall Opposi-
tion

tion betwixt vs and the world, that wee should cast off all worldly respects conducing to a supply of our wants. He whose goodnesse gaue vs Being, gaue vs then also meanes to preserve that Being, *Meats for the belly*, (saith *S. Paul*) and *Herbs for the use of man*, (so the Psalme.) I confesse there are many Texts to hold the Body in subjection, but none to destroy it: For he that bids vs fast, bids vs not starue; and he that bids vs in the Psalme, *Not to set our hearts upon riches*, bids vs not begge*.

1 Cor. 6. 13.

Psal. 104. 14.

Psal 62. 10.

* Non dixit, Nolite habere, sed, Nolite diligere.

Aug. Ser. 33. de verb. Dom.

Nay there is no Text that doth, by advancing the price and estimation of the soule; deuest vs of a iust regard of the Body. *S. Ambrose* sayes the Body is *Tunica animæ*, the Coat, the Vesture of the Soule; He therefore that casts off all care of it, vncloathes Nature, and discouers the shame of his vnderstanding. Though the Soule must haue the highest regard, the Body must haue a share, and a degree in our regard. For how can wee iustifie the neglect of that Body for the present, which God hath decreed to Glorifie hereafter? Of which future

Glory he hath giuen this earnest, that hee hath allotted a roome in this Praier meere-ly for things conducing to the Bodies pro- uision.

Matt. 10. 30.

It is not strange that God who hath ta- ken so strict an Inuentory of Man, that the very least *haire of his head* is entred in his Registry, should be so tender of the whole Body. He that so precisely rates each Liga- ment, each small Threed that ties the parts of the Body together, could not lesse than prouide for sustenance to hold the maine Essentiall parts Soule and Body together.

Against all therefore that professe the Science of Want and Willing Pouertie, a- gainst all those that tyrannize ouer Nature, and execute a iustice vpon themselues be- yond Gods commission, by staruing the Body, let mee oppose this Petition, as an inducement to them not to be cruell to their owne Flesh, and as an argument of Gods impartiall care of the Body, as of the Soule. And you may obserue how farre he carries this care, euen thorow all his Acti- ons and our courses. There is not so great

a disproportion betwixt the Soule and the Body, as betwixt God and Man ; yet in those acts which concerne our profit and his Glory, He so farre condescends to vs, that He allowes vs more time for our advantage than He takes to Himselfe. Of the Seuen dayes in the weeke, Six He allowes to Mans industrie, to doe his worke in, to buy and sell, to plant Vineyards, and to reape the fruits of the Earth, reseruing only one Sabbath, the Seuenth day, for the adoration of his Name.

And of the Seuen Petitions in this Diarie, this *Ephemerides* of Praier, Christ hath ordained a more liberall share to Man than to Himselfe : for only Three of them directly and immediately concerne his Kingdome and the Honour of his Name, the Foure last were intended for helps to accommodate Man whilst he liues here in the World.

This Petition is our first step to Earth : In the three former wee made our ascents and approches towards Heauen ; here our Deuotion flies at a lower pitch, and stoops

at the World. *Naturalitèr, quod procedere non potest, recedit.* By Natures Rule, when things are at the highest, they must descend. When the Sun hath clomb vp to the remotest part of our Tropick, and is placed at greatest distance from our *Hemisphere*, he trauerses his course, and by another Tropick falls neerer to vs againe. In the three first Petitions wee were neerer the Sun, neerer that place where the Throne of God is fixt, and the *Sun of righteousness* moues, Heauen. Here wee as it were cut the Line, are in a new Climate: The Two Globes of Earth and Heauen here diuide themselues, this being the first side of the Terrestriall. On which I shall describe vnto you Six Prouinees that offer themselues to our view.

1 First, the Necessitie of asking, implied in this postulation, *Giue.*

2 Secondly, *Ordo petendi*, the order in which our Petitions must be ranked, which is exemplified in the Method of this Praier, which requires Heauenly Blessings before Earthly, and teaches vs to intend Gods Honour,

Giue vs this day our daily Bread.

175

Honour, and the performance of his Will, before our owne Necessities.

Thirdly, *Qualitas petendorum*, the Quality of what wee aske, *Bread*.

3

Fourthly, *Modus petendi*, the Measure or Bounds of our Petition, *Quotidianus*, *Daily Bread*.

4

Fiftly, the Petitioners for whom wee aske, *Nobis*, *Giue vs*.

5

Sixtly, the Date of the Petition, *Hodie*, *This Day*.

6

It is the blessing of Clients to meet with easie Patrons, such as will be mollified with Petitions. Wee are not sure there be many of this soft temper in the world: but wee are most certaine God is one. A mercifull Lord that yet neuer closed his eare to shut out the Praier of such as inuok't Him, nor contracted his bounty for bestowing mercy where it was implor'd. So gracious, that He euer giues where He is faithfully askt, yea and sometimes antedates his fauours, by *hearing vs before wee call*, and granting our requests before wee giue them language to vter themselves in.

I
Giue.

Esa 65.24.

Multa

— *Multa Dij dedere neglecti.*

The Poet gaue that free testimonie of his false gods : how fully is it verified in the True God? He confers his Grace on many that seeke it not. Indeed; if God should giue vs no more than wee aske, wee should receiue very little ; but if no more than wee deserue, nothing at all.

Psal. 50. 15.

Yerf. 14.

Of such a profuse benignitie is He, that for feare lest our owne Necessities should not be imperious enough, vrge vs fast enough to seeke his helpe, He with them laies his command on vs, and indents with vs, makes a perpetuall Couenant that wee shall require his assistance when wee need it : *Call vpon mee in the day of trouble, so I will heare thee, and thou shalt praise mee.* O the riches of his Mercy, that preuents the dull suiter, and bespeakes subiects to conferre his blessings on ! That descends so low as to solicit vs to sue to him ; That contracts for our praiers to be sent vp for our good, as He doth for his owne sacrifice ; and is afraid of nothing more than that wee will not aske so much, and so often

often as Hee is willing to bestow.

How different is the Worlds custome from his? There is a wretched kinde of tenacitie predominant in the disposition of Man, who is generally in nothing more close than in giuing, nor more reseru'd than in doing good to his brethren. There is scarce one amongst many that with a serene contented looke receiues a suit. *Quis non, cum aliquid à se peti suspicatus est, frontem obduxit, vultum auertit, occupationes simulauit, & varijs artibus properantes necessitates elusit?* Who is there almost that comes within the view of a Petition, but turnes away his head? as if there were no spectacle so odious as a poore mans supplication: or else reuiles, or non-suits him with a frowne, or faines occasions to shake off the importunate Client and excuse his owne beneuolence; or, if he be surpris'd so that hee cannot auoid the giuing of somewhat, either he giues so slowly, or vnwillingly, or disdainfully, that he destroys the nature of his good turne.

When I consider with how much delay

A a commonly

*Sen. de Benef.
lib. 1. cap. 1.*

commonly the charitie of Men is stupified and besotted, with how much insolence oft times their benefits are seasoned, I cannot but concludethem most happy, whose free independant condition exempts them from committing a seruile Idolatry to Men, so that they know no *Fore* but the Temple, and vnderstand no vse of Petitions but in their Praiers. A suit commenced in Gods Court will finde a swifter decision, and cheaper Issue, than in ours. There is sometimes that vnconscionable impost set vpon the fauours of Men, that Clients must sue long and yet pay too. But Gods come at an easier rate, *Sine pretio*, without money, though *Non sine petitione*, not without praier.

Esay 55. 1.

Matt. 7. 7.

Matt. 17. 21.

Wee must pray then for the supply of our wants; but not only pray: *Hoc genus demoniorum non eiicitur sola prece*; Necessitie is a bad Spirit, that will not be exorcised or cast out, vnlesse wee ioyne our owne endeouours to our Praiers. When *Adam* forfeited his obedience, and shut God out of his heart, the care of God and the bounty of

of Nature were at once barr'd against him : for at first the Earth wore her commodities in her forehead, visible and eminent, but after Mans fall she by Gods command call'd in her blessings, conceal'd her fruits, and in stead of that plenty wherein once she was apparelled, now only weares that barren attire which Gods curse cast vpon her, *Thornes and Thistles*. From which Curse nothing can rescue or redeeme her, but Prayer and Labour ; Prayer to open the care of God, and Labour to open the Earth and search for those riches which lie hid within her bosome. So that, both these being requisite to supply Mans wants, it were a lazie presumption for any to suppose that the saying of *Lord, Lord*, should win God to giue them bread, for which they would take no paines at all.

Gen. 3. 18.

Math. 25. 11.

Now as wee must not only Pray, and not Labour, so neither must our Labour goe single, without Prayer : for though it be our industry that opens the Earth with the Plough or the Mattocke, tis Prayer that must *open the windowes of Heauen* for

2 King. 7. 2.

*Jerem. 5. 24.**1 Cor. 3. 6.**Iac. 4. 7.**Revel. 3. 18.*

the former and latter raine, to blesse the labour of the Husbandman. Whosoever digges, or ploughes, or sowes, or plants, it is *God alone who gives the increase*. A Fortune collected meerely by mans industry, without God, shall melt away at the second generation, nor shall it haue the blessing of continuance, vnlesse it be euicted by suit at His hand who is able to prosper the worke of our hands. The Apostle tels vs, *Ye fight and warre but get nothing, because yee aske not*. A man may struggle with necessitie, and wage a continuall warre with his wants, but neuer get the vpper hand of them, neuer obtaine that victory he hath sweat for, Abundance and Plenty, vnlesse Deuotion be mingled with his Labours, vnlesse he hath prayed, as well as sweat for it. Tis therefore best wee all take the aduice which the Spirit gaue the Church of *Laodicea*, *I counsell thee to buy of mee gold that thou maiest be made rich*, to purchase a Patrimony by thy Prayers from God, and to lay the foundation of thy Fortune in Religion and a good conscience.

I passe from the *Necessitie* of our Asking, to the *Order*. Wee must place Spirituall blessings before Temporall, and begin at God, from whom all things assum'd their beginnings. For as He hath the Prioritie of Essence and Power, being the *Prima Causa* and *Primus Motor*, first Cause and first Mouer, so must he haue the prioritie in our obseruance and duty. Else what a Solœcisme were it, that He who preceded the World in his owne Being, should be cast backe and come behinde the World in our account? This were (so farre as in vs lies) to degrade our Maker, and to make God, who is *Antiquus Dierum*, the *Ancient of Dayes*, Puny to his owne workes.

God hath stamp't a method in the Graue, and made the parent of Confusion, Death, sensible of order; for the Apostle tells vs, *Wee shall not rise, but in our order*; and shall wee liue so preposterously to disorder Him who is the *God of Order*, by denying that place and dignitie wherein hee ought to stand in our affections?

Riuers that take their beginning from

the Sea, flow backe againe, and pay a thankfull Tribute to the Ocean, by pouring themselves into the lap of their first Parent. Tis a iust and equall gratitude, that the Soule, who was infused by God, and tooke her first birth from Him, should, so soone as she is able to apprehend her owne Parentage, so soone as her Intellectual Faculties be full summd, and the wings of Meditation and Prayer can carry her vpward, take her first flight to Heauen, her Natiue Soile, there to confesse the Power and Goodnesse of Him that made Her.

He were a most peruerse Scholar, and learnt counter, that should begin at the wrong end of the Alphabet, and so trace it vpward. God is the first Letter in the Christian Alphabet, for He is *a*, and therefore to be first studied, to haue the first roome in our thoughts: And againe he is *ω*, the last, and for that hath another capacitie, another right to be first with vs. The end, though last in execution, is euer first in the intention. God is the end, to whose Glory

wee and the world were made : Hee is the *Terminus* whither wee all tend : Let Him then and his Kingdome possesse the chiefe roome in our desires, and then wee shall bring home the Wise mans counsell to our selues, *Let thy end be alwayes in thy sight.*

Eccles. 7. 36.

God cannot endure to come in the Rere of our meditations, or be rankt lowest in our regard. He that commanded the *First Fruits* of the Earth as his due, will expect *Primitias Labiorum*, the Firstlings of our Loue and Deuotions too. For this cause He bids vs, *Remember him in our beginning, in the Dayes of our Youth.* And the Psalmist dedicates the first part of the Day to his seruice, *Early will I call vpon thee.*

Exod. 23. 19.

Eccles. 12. 1.

Psal. 88. 14.

Wee see in the common practise, that till the Custome be paid the Trade is not free or open : so whilst the First fruits, which are Gods Custome, rest vnpaid, wee cannot expect a profitable Trafficke with Him, or successe in our owne affaires.

The Story tells vs, that when *Iacob* pressed by the famine which reigned in his Land, sent to *Egypt* for victuals, he considered

Gen. 43. 11.

dered the dignitie of the Gouvernour before his owne necessitie, and honoured him with a Present the best he could provide, before he askt for Corne. Wee were not true *Israëlites*, if wee more regarded meats and drinks, than *to doe the Will of God*, or preferred *Panem quotidianum*, our Daily Bread, before the *Hallowing of his Name*.

Psal. 111. 5.

Certainly to begin with God is a faire Introduction to all other blessings. *They that feare God can lacke nothing* (saith the Psalmist) He hath giuen them meat that feare him; and *though Lions suffer hunger, they shall be fed*.

1 King. 3. 11,
12, 13.

It was *Dauids* conclusion, and demonstrated in his Son *Salomon*, whose election God so well approu'd in that hee sought Wisdome before Glory, and Religion aboue Riches, that he told him, Because he had asked those things, He had not only granted what he requested, but what hee asked not, Riches and Honours in greater measure than any of his predecessors euer had. Christ, who was figured in *Salomon*, by the Method and Order of this Prayer teacheth

teacheth vs that al Petitions are best coucht for our aduantage, when they begin with God and his Kingdome. For so he comments vpon his owne Method; *First seeke the Kingdome of God and the righteousnesse thereof, and all these things shall be added vnto you.*

Luc. 12. 31.

Mat. 6. 33.

This being premised touching the Order of these Petitions, my third point followes seasonably, which is *Qualitas petendorum*, the Qualitie of what wee aske, *Bread.*

3
Bread.

S. Augustine as loth to eat before he had reconciled Christs two Texts that seeme to thwart one another, moues the doubt, Why our Sauour teaches vs hereto pray for what wee eat, and yet elsewhere precisely forbids vs to be solicitous what wee should eat. But the Father doth not sooner moue the scruple than solue it. *Alexander Hales* hath made vp his answer in a short distinction; There is (saith he) *Sollicitudo curiositatis*, a curious care to please the palate with varietie of diet, and there is *Sollicitudo diligentie*, an honest diligence that aimes but at a competent allowance to re-

Mat. 6. 31.

sist hunger. Tis only the first solicitude Christ forbids, not the last.

Certainly if wee measure this Petition Literally according to its Object, wee shall finde the Word pretends no curiositie. Tis but Bread wee aske. The smallest, most temperate request which Pouertie can put vp, and the lowest rate Bounty or Charity can be seized at. You see how small a breadth the word carries in our acception, yet Saint *Augustine* in his construction enlarges it very farre, and will haue it signifie all kinds of meat, *Pani pro omni cibo*. But the Hebrew stretches the sense so wide, that vnder this word *Bread* it hath inuolued all things that tend to the sustentation or support of our life, as Health, Plenty, Peace. And as *Manna* the Bread from Heauen humoured the palate so farre, that it counterfeited all meats, and relisht to him that ate it like that his Appetite most longed for; so doth this Bread apply it selfe to all necessities, importing whatsoever conduces to our preservation. Insomuch that S. *Ambrose* iustly inferres, *Hæc postulatio maxima est eorum quæ postulantur*;

Wisd. 16. 20, 21.

Ambros.

postulantur; No Petition within this Praier is of so large dimensions as this. For Literally in it wee pray for Meats and Drinks: And because Meats without a Stomacke are a torment, not a blessing, wee pray for health of Body, that wee may enioy the Earths fruits, and *eat the labour of our hands.* Psal. 128. 2.

And because a Land which is made the Stage of Warre wheron her bloudy Scenes are acted, banishes all Husbandry (for where the Sword is busie, the Plough stands idle) wee pray for Peace that wee may eat our owne Bread, that euery man may sit *vnder his owne Vine, and vnder his owne Figge-tree,* that Warre fright not plenty from vs, or make vs slaues to want and famine, but (as it is in the Prophet) *Our Speares may be turned into Sitbes, and Swords into Mattocks.* 2 King. 18. 31.

I finde also that Victory is figured vnder the title of *Bread*; for Ioshua tells Israel God would giue the people of the Land of *Canaan* for *Bread* to them. Micah 4. 3.

By these seuerall steps doth the signification of this word *Bread* dilate it selfe, thus wide doth it stretch in the naturall mea-

*Ecclesiastic. 15. 1.**Matt. 14. 17.**Psal. 78. 25.**Sap. 16.**Matt. 5. 6.*

ning, and the Mysticall sense is as ample as the other. For as it signifies *Panem corporalem*, that Bread which nourisheth the Body, so doth it also *Panem vitæ & iustitiæ*, that Bread of Life which is the Word of God, wherewith the Pastors feed Christs flocke. And wee may imagine, hereupon it is that *S. Augustine* interprets those Fiue Loaves wherewith our Saviour fed the Multitude, to be the *Pentateuch*, the Fiue Bookes of *Moses*. Besides, it signifies the Sacrament which the Psalmist calls *Panem Angelorum*, and the Author of the Booke of Wisdome *Panem de Cælo*, Angels food and Bread from Heauen.

Lastly, Righteousnesse may be called *Bread*; for our Saviours Sermon in the Mount implies as much, when he termes them *Blessed that hunger and thirst after righteousness*.

This is the summe of all that the Schooles say concerning the word *Bread*. Which is broken by them into Fiue parts. First, *Corporalis*, our common Bread. Secondly, *Spiritualis*, Bread in a spirituall sense, which is

Panis

Panis Iustitiæ, Righteousnesse. Thirdly, *Doctrinalis*, the Doctrinall Bread distributed by Gods Dispensers, the Preachers. Fourthly, *Sacramentalis*, that hallowed Bread which wee receiue in the Communion. Fifthly, *Æternalis*, that eternall Bread of Life which wee hope to be partakers of in the World to come, of which our Saviour sayes, *Ego sum Panis viuus*. I may adde one other Species of Bread, which the Psalmist calls ἀρτον δακρύων, Bread kneaded with our teares, which is the Bread of Repentance and sorrow for sinne past.

Joh 6. 35.

Psal. 80. 5.

I shall not erect any large discourse on these foundations. Only thus: Wee must remember, *Man liues not by Bread only, but by the Word of God*. And that euen the Soule, our best part, hath her decayes as well as the Body, and requires a repaire as speedy: She is sensible of wants and pinings, hath her part of Hunger and Thirst, and that in a degree so farre exalted aboue the corporall hunger, as her subtile essence is sublimated and refined aboue the Body: In which kinde of sense the Psalmist sayes,

Matt. 4. 4.

Psal. 106. 15.

He sent leanneſſe into their Soules.

Amos 8. 11.

Therefore because the Word of God is our Soules food, and Hee in the Prophet hath threatned a famine more dangerous than that of Bread, *a Famine of hearing his Word*; Let vs daily beſeech Him that Hee will be pleaſed to continue both this Bread vnto vs, and the number of ſuch as are to diſtribute it; That ſo the plenty which bleſt his People may dwell amongſt vs, and wee may ſpeake the Pſalmiſts language, *God gaue the Word, great was the multitude of the Preachers.*

Pſal. 63. 11.

Bernard.

Againe, because the Bread which wee eat in the Sacrament is *viaticum animæ* (as *S. Auguſtine* ſtiles it) the bait or prouiſion to ſtrengthen the Soule in her iourney; becauſe it is both the Antidote to reſiſt the venome of ſinne, and the Phyſicke to purge it away when it is collected, (for ſo *S. Bernard* ſayes tis *Medicina animæ*) let vs beſeech the great Phyſitian that he would reuiue our ſicke Soules with that *Bread*, and giue vs often leaue to waſh our wounded conſciences in that *Cup*: and that the
adminiſtration

administration of his Sacraments, which are the Euidences, the visible Seales of his grace and fauour, may neuer be cancelled or supprest till that time come when wee shall eat and drinke with him in Heauen.

Modus petendi, The measure of the petition, is included in this word *Quotidianus*, *Daily Bread*.

I finde the two Euangelists *S. Matthew* and *S. Luke* somewhat differently translated in the Vulgar. *S. Matthew* hath *Panem supersubstantialem*; *S. Luke*, *Quotidianum*. I meane not to dispute the cause of this difference, or the truth of the translation. I am content to take the Schoolemens reason, that *S. Matthew* spake to the capacitie of the learned, *Orationem Dominicam scripsit ut perfectis conueniebat*; but *S. Luke* spake to the vnderstanding of the rude and vnlettered, as well as the other. *Supersubstantialis* (saith *Alexander Hales*) is a word that few vnderstand, but *Quotidianus* is the more easie and familiar: Therefore because this Praier was to be commonly vsed by all sorts of Men, the Church determined to vse

4

Daily Bread.

Alex. Hales part.
4. quest. 10.
pag. 175.

vse this word *Quotidianus*, *Daily Bread*, as most proper to informe al vnderstandings.

But vpon this ground and concession let mee aske, vnto whose capacitie did the *Rhemists* fit their translation? when they read, *Giue vs our supersubstantiall Bread*. Did they intend it for the vse of Scholars, or generally for the People? If for them, why would they offer with strange dressees to disfigure our Mother Tongue, to attire it in the Roman garbe, blending the English with so much Latine, that they vtterly disguise it from vulgar apprehensions. I cannot conceiue what darke designe they had in obscuring the Text with so much vnknowne compound sophisticate Language, vsing not only here, but thorowout their whole Translation, such words as but Schollars none can vnderstand, vnlesse besides that plot, in which their whole faction hath long laboured, to benight the Church of Christ; and cast a generall mist of ignorance to blinde the World, that it should not discerne this Truth, they haue a plot vpon God himselfe, and would, if it were

were possible, make Him speake in as vnknowne a tongue to the Congregation, as they themselves speake to the People, and teach the People to pray vnto Him.

Wee that studie perspicuitie embrace the common, and by best iudgements most approued, word *Quotidianus*, both because by it *Generalius exprimuntur petenda*, 'tis of more spacious signification than *Super substantialis*, carrying both the Materiall and Spirituall sense. Yet how euer it be in it selfe of so significatiue an extent, 'tis set vp to vs as a Boundary to limit our vast desires, and empale the wilde appetite. If we may compare this Petition to a Terrestriall Globe, this must be the Meridian to girde it about; by it must wee take the length and bredth of our requests. 'Tis the size, the measure of our Markets, as the *Omer* was *Israels* daily stint for the collecting of their *Manna*, which was their *Bread*. Wee here are tied to our allowance and proportion like them, *our Daily Bread*, that is, so much as is sufficient for our daily sustenance. The Syriacke Translation expresses

Biel. Lect. 70.
in Miss.

Exod. 16. 16.

it fully, *Panis indigentia*, Bread to resist Hunger and repaire Nature.

Neither did Christ put this Epithet into our mouthes only to bridle the appetite, but the Will too, and all the couetous motions springing from thence.

What meanes then our wastfull excesse in Meats and Drinks ? our learned, witty Gluttony, which exercises all the Elements, Earth, and Aire, and Fire, and Water; which tortures the backs of beasts to carry, and braines of men to deuise new Sacrifices to offer daily to their deuouring Idoll, the Bel'y, which many serue more than God. The Roman Poet loudly exclames against it ;

LUCAN.

*O quæstorum terrâ pelagoq; ciborum
Ambitiosa fames !*

Certainly if wee but considered how little expence Nature puts vs to for her support,

—*Quàm paucis liceat traducere vitam,*

Et quantum Natura petat : how that the staffe of Bread is sufficient to waite and carry vs thorow Lifes whole iourney, wee should see that Gods hot indignation gloues against vs as much for the prodigi-

ous

ous abuse of his Creatures this way, as for any other sinne. How can wee excuse our selues to Him, when wee lay out on one meale a yeares allowance, and waste as much prouision in a few houres, as were sufficient to releue the famine of an Army? *Si in vno conuiuio tantum capis, quantum centum diebus sufficere potest, iam non Panem Quotidianum, sed multorum dierum panem manducas.* When thou deuourest at one Feast what would suffice thee for an hundred dayes, thou eatest not in Gods name; for 'tis not *Panis Quotidianus*, thy Daily Bread, but the Bread of many dayes.

Aug. Ser. in Monte.

Againe, what meanes the Ioyning of house to house, the carefull collecting of an estate purchased with losse of Time, and perhaps of Conscience? which if Fortune depriue vs not of whilest we liue, we must part with when wee die. If we considered how little of that earth wee buy must one day hold vs, in how narrow a graue our corps shall lie, this meditation well apprehended were enough to entombe all avarice. Wee should account it madnesse, not

Esa. 5. 8.

Apuleius.

prouidence, and not thrift but profusion, to lay out so much care in compassing that which wee must enioy so short a time. *Apuleius* elegantly speakes ; *Ad viuendum sicut ad natandum is melior, qui onere liberior*; He swims best that hath the least weight to encomber him ; and he liues happiest who least troubles himselfe about the worlds pelfe. *Minutius Fælix* interprets him : *Magno viatico breue iter vite non instruitur, sed oneratur* ; A large prouision for so short a voyage as Life, is a perplexitie, not an helpe; and a burthen, not a supply.

Ser. 105. de Tempore.

Prov. 30. 8.

I end this point with S. *Augustines* paraphrase vpon this Petition : *Petite vobis sufficientiam* ; Aske not superfluitie of things, but so much as is necessary for thy vse. Cloath thy request in *Salomons* words, *Giue mee not riches nor pouertie*, and thou thereby dost not crosse but vary these of Christ.

Eccles. 39. 16.

Nature is not vnreasonable in her desires, nor chargeable in her fare : See the whole Bill of fare, and Catalogue of her vtensils set downe, *The chiefe things of life*
is

is Water and Bread, and cloathing and lodging to couer thy nakednesse : They who haue all these things haue enough, they want nothing, but the Apostles contented minde, *Habentes victum & vestitum, his contenti sumus ;* When wee haue food and raiment, let vs therewith be content, and giue God thanks.

1 Tim. 6. 8.

Concerning our Spirituall Bread, that doth not so much require a Limitation, as a Caution. Receiue the holy Sacrament so often as thou canst prepare thy selfe, *Quotidie accipe, quotidie curabere :* S. Bernard allowes it thee euery day, if thou darest allow it thy selfe.

Bernard.

Heare the Word of God preached in abundance, take in at thy care *Quantum sufficit*, so much as is sufficient, or if that be too little, as much as thou listest : but take heed the frequent reception of the one doe not make thee loath and vnder-value thy Lords Supper, nor the plentiful hearing of Gods Word make thy deuotion surfet.

Omnis saturatio mala, panis verò pessima ;

Hippocrates.

A surfet of Bread, in the opinion of the Physician, is of all surfets the worst; but in the sentence of the Diuine a surfet of that Bread which is the *Word of God*, is of all Bread-surfets the most desperate.

There is one condition concerning this *our Bread*, which I cannot passe: It must be *Panis datus*, Bread giuen to vs from God, not *Panis arreptus*, extorted and wrung from the throats of others. For God will not blesse that kinde of men which vultur-like liues by rapine and preying on their brethren. Such as these doe neither eat *Panem nostrum*, their owne, nor *Panem Quotidianum*, their *Daily Bread*, but (as it is in the Psalme) τὸν λαόν ἐν βρώσῃ ἀρτύ, *They eat vp the people in stead of Bread*. And howloeuver it digests with them in this World, I feare they must looke to be fed in the next with that diet which *Ahab* threatned to *Michaiab*, *The Bread of sorrow and affliction*.

Psal. 53. 5.

1 Chron. 18. 26.

5
Nobis.

The Petitioners are intimated in this word *vs*, *Giue vs*. That wee aske not for our selues in particular, *Giue mee*, but *vs*,

is

is a Lecture of Charitie. The Apostle professes if he had all the World, all Gifts, all Faith, and had not Charitie, whatsoeuer he had or could doe was as nothing.

1 Cor. 13.

I may in allusion to his speech boldly say, if God haue bestowed his gifts vpon vs in the greatest abundance, if he haue fill'd our Granaries with corne, and multiplied our flocks in the fold, yet hath not enriched vs with that *Brotherly loue* wherewith wee should *support one another*; If he hath not giuen vs a bountifull heart, and a charitable hand to giue some of our goods to the releeft, and some of our bread to the nourishment of the poore, He hath giuen vs but halfe a blessing. Wealth is but a confused lumpe, till bounty shape and put it into forme; but a dead vfelesse peece of earth, till Charitie inanimate and quicken, and by sending it abroad make it currant, and by distributing it to seuerall hands giue it heat and motion.

Ephes. 4. 2.

The Apostle bids vs, as to *Loue all*, so to *Doe good to all*. A man that doth good to none but to himselfe, is a hatefull incloser; he

Gal. 6. 10.

he empales Gods bounty, by vsurping a strict proprietic in those blessings which he intended for the common reliefe of mankinde.

As no part of the body was made only for it selfe, so no man. Wee are all one body, whereof Christ is head, and therefore one anothers members. As wee are all parts of that mysticall body, so are we also of a Politicall. Of which body as the King is the Head, & the Counsellors the braine, so the Rich man is the stomacke that receiues the good of the Land. Now as the stomacke receiues the meat not to retaine it still there, but to disperse it into all the parts of the body, which must be fed by that nourishment: so haue Rich men their wealth not to hoord vp, but to disperse amongst the needy: for *Dispersit, Dedit pauperibus*, is the Rich mans office and commendation too.

Psal. 112. 9.

Doe but obserue how God waters the Earth by seuerall Veines and Channels: Shall the Channell say to the dry ground, I will retaine my waters and shut vp my banks

banks from receiuing your barrennesse: when the Channell is but the conueyance of that blessing to the World. God oft times reaches vnto vs his benefits by others hands: He hath made the Rich his Almoner, his hand to contribute vnto the necessities of his brethren; for *Per eum qui habet iuuat egentem, per eum qui non habet probat habentem*: it then he be of such a cruell retention to close and shut vp himselfe against the poore, he resists the ordinance of God, by with-holding that good which He intended to conuey to others by him. Christ teaches vs to say *Our Bread*, and *Giue vs*; wee heare not of any in the whole Booke of God that sayes *My Bread*, but only *Nabal*, who is therefore both *Churle* and *Foole* vpon record. Let him that hath *Bread*, scatter it freely vpon the waters, for so God shall make it *Panem Quotidianum* in a lasting sense, by feeding him and his posteritie Daily; and, as *Elisba* told the widow, *neither the meale in his barrell, nor the oile in his cruse shall euer suffer a diminution.*

Aug. Ser. 205.
de Temp.

Fia suam omnipotentiam temperauit, ut laboribus hominum per homines subueniret. Leo Ser. 5. de Quadrages.

1 Sam. 25. 11.
25.

Eccles. 11. 1.

1 King. 17. 14.

6
Hodie.

I

Matt. 6. 27.

V. 26. & 28.

Chrysost.

Matt. 6. 34.

2

This Day. As tis the date of the Petition, so must it also be the date of our solicitude. From whence I shall only raise these short Lessons, and so end.

First, wee must know that our care of Temporall blessings ought not be prolonged so farre as either to impede deuotion, or make life tedious. Care is an vfelesse companion to Christians. For let the apprehension of it worke neuer so strongly on thee, it can neither *Adde to thy stature*, nor yet diminish the growth of thy sorrowes: And though it may change thee from thy selfe, by making thee old and gray-headed in youth, it cannot change thy Fate. Tis an vnnecessary affliction of the minde, since Man hath no cause to doubt his prouidence or loue, who both *feeds the Fowles and cloathes the Lilies.* *Cuius enim diei spatium te visurum nescis, quam ob causam in illius solitudine torqueris?* Let vs therefore take our Saviours counsell, *Cast our care vpon the Lord, and bid the morrow care for it selfe.*

Secondly, tis put as a Motiue to quicken

our

our Pietie, and inuite vs to a continuall exercise of Prayer. Therefore though thou beest full, though God hath giuen thee, as he gaue *Israël*, *Bread enough*, though thou art liberally replenisht with the blessings of earth, and He hath fill'd vp the measure of thy desires, let not thy abundance persuade thee to shake hands with Religion, as *Lot* did with *Abraham*, when he grew too great; As if Prayer were but a needy seruice for beggars, not the rich. Doe not thou like a Fort Towne, because thou art victualled for many moneths, presume vpon thy strength, or stand vpon thy own guard, as if thou couldest hold out a siege against all necessities: Like the rich man in the Gospell, who hauing fill'd his barnes and store-houses, bid his *soule rest* securely in the confidence of his wealth. Know, God with one fit of an ague can shake thy strongest Fortification; That He can cut off thy supplies, and breake thy *staffe of Bread*, as he did *Israëls*, and by the battery of one hot disease euen in a nights skirmish beat thy *soule* out of her fraile Citradell.

Gen. 13. 11.

Luk. 12. 19.

Psal. 105. 16.

Luk. 12.20.

2 Thess. 1.3.

Stulte hâc nocte. If thou beest full therefore, praise God in the daily practise of thy Religion, *Giue thanks to him alwayes*, and pray vnto him continually, that his hand may not be shortned towards thee to plucke backe his fauours from thy possession: I say, *continually pray*: Thinke it not enough to come to Church vpon Sundayes, or serue God once a weeke, and forget him till the next Sabbaths All-in awake thee. As it was a constant daily sacrifice which the Priest offered in the old Law, so must thou offer vp to God *Diurnum, Hodiernum sacrificium*, a sacrifice of Prayer for the sanctification of this Day, and each present Day vnto thee. For Almighty God no more likes an intermittent, vnequall, broken Deuotion, than a Physitian doth the Pulse which falters in its pace, and beats an vneuen time.

Now as thou must not discontinue Gods seruice, so neither must thou anticipate, putting two dayes Deuotions into one; or thinke to serue God so long at once, as will serue for thrice. Thou must not deale for
Gods

Gods blessings, as thou doest for Reuerfions, whose purchase precedes the possession. God doth not vse to make any such estate in his fauours, nor allow such early payments. He is not so needy of thy seruice, as that he should take it before hand. Pay thy Vowes when he requires, and thy Prayers when they are due, *Hodie, This Day. Hodie, id est, omni hora & toto tempore vite*; To day in the present, that is, euery day, for the present comprehends all time: Yesterday was the Present, This Day is, To Morrow will be. Pray vnto Him this day, and if He giue thee leaue to stay till the morrow become a *Hodie*, that to morrow this time thou maist say To Day, Pray vnto Him then also; and so let thy vnwearied zeale still proceed, still keepe pace with Time, not ceasing to trauell ouer the whole Kalendar of Dayes, vntill it hath found that *Acceptable Day* wherein God will seale the full pardon of thy sinnes. For besure He hath laid vp *That Thy Day* amongst the rest, yet conceal'd it from thee, that Hee might engage thee in a

Aug. Epist. ad Probam.

perpetuall, assiduous, indefatigable search of it.

Jer. I. 10.

Deut. 26. 18.

Luke 23. 43.

If wee marke it, Gods Conueyances and Patents of Grace run in the Present, and are signed with a *Hodie*. *This Day haue I set thee up ouer Kingdomes and Nations*; so he tells the Prophet *Jeremy*. Againe; *The Lord hath auouched thee this Day to be his peculiar people*. And thus also doe his Pardons run. He tells the Theefe on the Crosse, *Hodie mecum eris in Paradiso, This Day thou shalt be with mee in Paradise*. If therefore wee in our Counterpart shall vary this Date, or performe that duty which on our party wee owe vnto Him in another stile, wee nullifie this Grant, and forfeit the whole Indenture of his fauour.

Psal. 95. 8.

Biel. Lett. 70. de Miss. p. 146.

Let vs therefore *Heare his voice to Day* (as it is in the Psalme) *Hodie si vocem eius audieritis*, that is, all the Dayes of our Life, and *Hodie*, let vs to Day, and in a continued course of Prayer all the Dayes of our Life beseech Him to heare ours. That He would vouchsafe to speake vnto euery one of vs in that gracious language wherein he bespake

bespake his Deare Sonne, *Hodie genui te*, This Day haue I begotten you anew, this Day haue I accepted of you for my children; and settled on you the Inheritance of my Kingdome, which shall neuer be reuoked or reuerled, *That yee may eat and drinke at my table in my Kingdome.*

Psal. 2. 7.

Luk. 22. 30.

Lastly, it objects our frailtie, and puts vs in minde of the shortnesse of Life; In which wee haue no Terme but the present, no State but a *Hodie, To Day*: For wee are here to day, and gone to morrow. Of all the numerous distributions of Time, which multiply from Minutes to Dayes, and from thence grow into Yeeres, wee can claime no share, no portion but so much as is measured out in a *Hodie*, one Day. For as the Euening and the Morning in the Worlds beginning were the first Day, so *Mans Iuuentutis* and *Vespere Senectutis*, our Morning of Youth and Euening of Age in the computation of Life make but one Day. Of all the species of Time which Philosophy hath fathered vpon it, wee can pretend to none but only the Present. For what is

3

Gen. 1.

p. st

Senec.

past wee haue not, and whar is to come wee know not whether euer wee shall; *Præsens tantum nostrum est*, Wee are sure of nothing but the Present, and not sure of that neither. For *who knowes the compasse of his Dayes*? nay of one Day, of this *Hodie*? Who knowes whether this very Minute may not be the Period of the Dayes of his Life?

Psal. 120. 5.

Exod. 16. 3.

Since therefore wee haue so small an Interest in the World, let not our soules fix there, or make their habitation amongst the *Tents of Kedar*. Let vs not still looke downward, lingring after the Bread, or the Temporall Benefits of this Life, as *Israël* did after the *Fleshpots of Egypt*; but adresse our selues for a new Voyage: Remembring that when our strength and stomacke shall faile, when age shall cast a generall numnesse ouer vs, when this our Bread shall grow insipid, and our palate tastelesse, there is a new Table and another kinde of Bread prouided for vs in the Kingdome of Christ. In stead of this *Panis Quotidianus*, our Daily Bread, *Panis crastinus* (for

*Hieron. Cōment.
in Matt. 6.*

(for so *S. Hierome* writes that some Hebrewes translated this place) a *Future Bread*, which wee shall eat the Morrow after this Worlds Day concludes. Such *Bread* which when wee haue once tasted, will leaue *no more hunger* to succceed it; and such a Morrow, which shall haue no new Day apparant to inherit that Light which died the Eueing before. For this Lifes *Hodie*, which wee call *To Day*, shall bee turn'd into a *Quotidie*, *Euery Day*, in the next, but without difference, or vicissitude, or alteration. That Euery Day shall bee but One entire Day produced and lengthned into a *Semper*, a blest Eternitie, whose duration shall be, like our Ioyes, both as vnutterable, as endlesse. Amen.

E c

And

*And forgiue vs our Debts, as wee
forgiue our Debtors.*

CHristianitie is an actiue Profession,
full of Religious importunitie, that
will not suffer her Disciples to fix
their minds or meditations too long on
Earth, but eleuates their thoughts to that
Meridian whose highest degree is Heauen.
Indeed it were vnreasonable that the Ser-
uants should slumber vpon that pillow,
whereon our Great Master the *Son of Man*
had no roome to lay his head.

Matt. 8. 20.

*Comimbrisens.
lib. 2. de Cælo,
cap. 12.*

Earth is but as the Center in the midst of
a Circle; and how euer our apprehensions
thinke it a great Body (as in it selfe it is)
yet compared to Heauen tis but as a little
Ball. If those 1022. Starres whose bignesse
the Astronomer concludes to exceed the
dimensions of our whole Terrestriall
Globe, appeare to our view not like Leaues,
or Lines, or Characters writ in that great
Volume of Heauen, but only like small
Points and Periods; Imagine then, to one
that

that should from that exalted part of the Firmament survey the Lower World, how like an Atome or little Mote would this huge heape of Dust appeare whereon wee tread? If to mans subtile and most sublime thoughts Earth be so small a thing, what an vnequall distribution should that man make of his thoughts, that could content them with such a Trifle? What an Emptinesse and Vacuitie would inhabit that soule, which when it hath Capacitie and Receit fit to comprehend the Foure points of Heauen, nay Him whose Essence is larger than them, God, should contract and lessen it selfe, and let out all his roome to entertaine so small a Guest, so scant a Tenant as the World?

Tis a iust proportion to allow the cares of this life as much roome in our thoughts as the quantitie and bredth of that Stage whereon wee moue is, compar'd to Heauen. Tis in respect of that only *Punctum*, and therefore wee are taught wee should only *Tangere in puncto*, touch it but lightly, giue it only a short entertainment in our

Caietan. in
Matt. 6.

meditations. See how short a stay our Blessed Saviour makes vpon the World, who only glances vpon it *in Transitu*, in his way and passage thorow this Prayer, not touching it directly but in one of the Seuen Petitions, which is the very Center of the whole Prayer, as Earth is in respect of Heauen; *Giue vs this Day our daily Bread. Hec sola Petitio est boni nostri*; This is the only Petition which includes Temporall Blessings. For (as Caietan sayes further) *Priores petunt bonum diuinum, posteriores remotionem seu uitationem mali nostri*; The three former Petitions aske those things which conduce to the Glory of God, and the three last remoue and deprecate those euills, those transgressions which make vs vncapable of his Kingdome and vnfit to doe his Will.

Now therefore, as to a Man that stands vpon this Center of Earth, Heauen is his Obiect, whether he lookes Diametrically from one side to another, or whether hee view the large Circumference that enui-rons him, -- *Caelum est quodcumque videtur*,

Tis

'Tis Heauen that on al sides terminates and confines his eye : so if wee consider the middle Petition, *Giue vs this day &c.* whether weelooke backe, Heauen is behinde vs in the Three preceding Petitions; or looke wee forward, tis before vs againe in those Three which follow it.

Thus you see like men set on shore for refreshment and prouision of some necessities for their voyage, we are call'd aboard againe : Christ did only Land vs vpon the Worlds shore in that Middle Petition, to refresh vs in the midst of our Trauels, but He purposed not to affoord vs any long stay, for you may see Mans meditations here imbarqued for the furthest point of Lifes Voyage. For the clearing of which passage to his last Home, he vses all diligence in these three last Petitions, which are as it were his Harbingersto* remoue all impediments which might retard him in the course of his future Beatitude.

See in this, Man making his peace with God and the World, compounding with his Creditor God, and with his Debtors

* Thom. Aquin.
2. 2^a q. 83. Art.
9. in conclus.
Id. Salmeron.
To. 5. Tract. 51.

Men, at one and the same rate, *Forgiue vs &c. As wee forgiue them &c.* See him in the next, preuenting all future arrerages that might lie vpon him, or make his *Onus* swell vp and become great againe, when he prays for grace to auoid the occasions of sinne, *Lead vs not into Temptation.* And behold him in the last, suing out his euerlasting *Quietus est*, not to be encombred with after-reckonings, or troubled with the fearfull punishment in another World for sins acted in this, *Deliuier vs from euill.* Which is the scope of what most of the Schoolemen write concerning the latter part of this Prayer.

Diuision.
First part.

This of my Text is a suit, limited by a Condition. The former part is the Suit, wherein wee solicit the mercy of God for remission, *Forgiue vs.* Secondly, we specifie the danger wee would be deliuered from, in this word *Debts.* Thirdly, we acknowledge the proprietie of the Debt, that it is *Ours*, run into by our owne defaults, *Forgiue vs our Debts.*

Second part.

The latter is the Couenant vpon which
the

the Validitie of Gods Grant to vs, and the confirmation of the Suit depends, a Reciprocall Mercy which wee promise to shew vnto our Brethren that haue iniur'd or offended vs, comprehended vnder the stile of *Our Debtors, As wee forgiue our Debtors.*

The first part is a Discharge wee seeke from God, a priuilege from former arrests, a Freehold wee labour to purchase from Him, *Forgiue vs.*

The latter containes our Bargaine, and the consideration wee tender Him in lieu of his goodnesse to vs, Forgiuenesse to our Brethren.

I remember *Hieron.* in his Epistle *ad Paulinum* speaks of the Booke of *Iob*, *Singula in eo verba plena sunt sensibus*, Euery word in it is of import. And *Gerson* makes this conclusion of the whole Scripture, *Nihil in ijs otiosum reponi putandum est*; there is nothing in them contained but is materiall and of vse. Nay, *Singuli verborum apices* (saith another) Euery point and tittle is of consequence, according to that our Sauiour said, *Iota vnum aut apex vnus non praeteribit*

Hieron.

*Gerson. part. 2.
Ser. de 4. domi-
bus.*

Matt. 5. 18.

teribit à lege. Now if euery word in Scripture hath its weight, much more euery word in this Prayer, which is the Epitome of all Scripture, and as the Spirit extracted out of the whole Booke of God.

I must not then passe by this Copulatiue *ET dimitte, AND forgiue vs*, which Christ hath prefixt to this Petition, without a Note, at least without mentioning the Schoolemens reason, why this Petition is coupled with a Coniunction, and so the next after this, whereas the Three first are not tied together by any such Band. The cause is, saith *Hales*, and *Biel*, who recites him, for that the three former imply such a necessary connexion one to the other, that they cannot be seuered; For the *Name* of the Father cannot so heartily be blest and *hallowed* by the Children, vnlesse they expected an Inheritance in the *Kingdome* of their Father, which should deuolue on them; Nor were they capable of that Inheritance, were there not a conformitie betweene their Fathers *Will* and *Theirs*.

So though there be three Petitions, they haue

*Hales part. 4.
q. 37.*

*Biel Lect. 72.
de Missa.*

haue but one scope, one and the same In-
created object, the Fruition of Gods Pre-
sence ; Vnto whose Kingdome, as in a
Iourney all the steps wee take are but one
continued Motion tending to the place we
goe to, how euer that motion be diuersified
in our Gate ; so those three first Petitions
are but our steps, they are but one spiritu-
all Progresse in which wee make our ap-
proaches vnto *our Father which is in Hea-
uen*. Those then being inseparable, could
admit no tie to hold them together, their
necessary dependance one vpon the other
being their Cement, which combines them
so close they appeare but one peece : but tis
not so with the rest of the Petitions, which
though they conduce to the same end as
the former, yet they goe by seuerall wayes.
They are seuerall subiects, and therefore
needed a Coniunction, which as it vnites
them, so it argues the diuersitie of the thing
vnited (as Biel) *Copulatio Coniunctionis sig-
num est diuersitatis copulatum*. The Three
first could not be dis-ioyn'd in Gods grant,
These may : for God may giue abundance

Biel. loc. citat.

of Temporall blessings, and yet giue no Remission for sinne. He may giue Riches *In Pœnam*, to men that imploy them so as they only by them purchase their finall condemnation: He may bestow the fat of the Land vpon a Miser that cares not what extortion he practises vpon his brethren: He may bestow his Bread vpon a Prodigall, that abuses it in Riot and Surfets, from that fulnesse growing into a wanton disorder, which pampers vice and encourages those Temptations of sinne wee here pray against. Thus haue I shewed you the reason of this Coniunction; From whence I proceed to the first part of this Text, the Suit, *Forgiue*.

I
Forgiue.

Salmeron. Tem.
5. Tract. 51.

Wherein I purpose not to dispute the proprietic of the terme *Dimitte*, whether it had not beene better exprest by *Remitte*: since as *Salmeron* well notes, *Hæc vox Ecclesiastico usu recepta est in eâ significatione vt accipiatyr pro remissione*; The Church by *Dimitte* vnderstands Forgiuenesse or Remission of sinne. An Act which though God hath imparted to his Church by a direct

rect Commission giuen to the Ministers,
*Whose sinnes yee remit they are remitted, and
whose sinnes yee retaine they are retained;*
yet is the power originally in Himselfe:
Quis potest dimittere peccata nisi solus Deus?
Who can forgive sinne but God alone?
Forgive vs.

Iohn 20. 23.

Mark. 2. 7.

Neuer did Man speake in so naturall a
Dialect as this. Other Petitions displayed
the condition and temper of his Faith, this
only shewes the condition of his Nature.
Those implied the happinesse he hopes for
hereafter, this the weighty miserie hee lies
vnder in this World, Sinne. What better
method can the conuicted hold than to
submit? or what more proper fauour can
the condemned sue for, than their pardon?
There is no such acceptable forme wherein
wee can present our selues to God, as in
Repentance; nor is the accent of any word
vttered by the tongue of man so sweet in
his eare as the confession of a fault.

For how should the acknowledgement
of a sinne but delight God, when the con-
uersion of a sinner affects the whole hoast

*Luk. 15. 10.**Tertull. de orat.
cap. 7.*

of glorified Spirits in Heauen? *Est enim gaudium coràm Angelis &c.* Such a confession as this is the first step to a Conuert. *Exomologesis est petitio veniæ, quâ qui petit veniam, delictum confitetur*: To aske forgiuenesse, and to confesse the fault, are in effect all one.

In the practise of our Law, wee finde it is not safe for a delinquent to put himselfe vpon his purgation, if his guilt lie in pregnant prooffe: Peremptory attempts of iustification rather exasperate Iustice; which is in nothing more softened, than by one who (strooke with remorse) pleads guiltie to his Inditement. Tis iust thus in Gods Courts, who deemes it a contumacie in Man to diminish an offence committed against Him by vaine apologie or excuse; when wee are sure that many by anticipating his Iustice, and by an vnurged Confession of their Crime, haue appeased the Iudge, and acquitted themselves. The Publicans bashfull contrition, that was afraid to make his approaches too neere the Altar, and ashamed to looke that way his sinne

sinne had ascended, won pity from his lips who had the power to absolue him; whereas the proud garbe of the Pharisee, who (saith S. Augustine) *Superbe gratias egit*, thank God for a fauour he neuer had, was condemned.

He that thinkes to beare vp himselfe by his owne merit, hangs a golden weight about his necke, that will choake him at last. A man must not thinke to turne the scale of Gods Iustice by iustifying himselfe. That which he thinks Righteousnesse in himselfe, is not so indeed; and that which is so, is not his, but Gods, Lent and Imputed by Him. Tis a proud Ingratitude therefore for a Man enricht only by Deuotion and Loane, to lift vp himselfe against that hand from whence he borrowed it. As if he should take vp money, and then goe to Law with his Creditor that lent it.

Euen thus a man that glorifies himselfe in the conceit of that Righteousnesse which he receiued not from Nature but from Grace, not by Acquisition but Infusion, affronts God with his owne fauours,

Ephes. 6. 14.

and receiues a Brest-plate (for so the Apostle calls it, *Loricam Iustitiæ*) out of his Armorie, to stand out and wage a presumptuous warre against Him.

Augustin. Serm.
de verb. Dom.

Si vis defendere te de peccato tuo, laudare non potes Deum; Transi igitur ad vituperationem tuam & laudabis. Hee that defends himselfe, dishonours God, and wrongs his owne soule; therefore accuse and discommend thy selfe, for so thou canst in nothing lesse wrong God, or more right thy selfe. Say with *Dauid*, *Forgiue Lord, be mercifull to my finnes*, and thy conscience shall finde that voice of pittie suggested to it which he reports, *Thou forgauest my sinne.*

Psal.

Cyprian. de orat.
Dom.

This word *Forgiue* is the Key which opens the wounds of Christ, and giues a ready passage to the Mercy Seat. He that can vse this Key dexterously with that Christian skill wherewith the Artiste, who first formed it, instructed the Disciples, cannot doubt of the successe. *Qui orare nos pro debitis & peccatis docuit, paternam misericordiam promisit & veniam secuturam.* He that taught vs to aske forgiuenesse, promised

mitted to grant what wee sued for: And that vpon an euerlasting record kept by *Ezechiel*, where wee may finde a Pardon Dormant for all finnes whensoever we should sue it out, *At what time soeuer a sinner shall repent I will blot out all his offences.*

Ezech. 18. 22. 27.

If wee consider the condition of the Suitors, *Vs Men*, wee shall then finde it necessary to be sued for at all times. *Ex quo enim homo, ex hoc & infirmus; ex quo infirmus, ex hoc & orans.* Man and an infirmie which makes him prone to sinne, are inseparable companions; His faults with their vnblest societie will accompany him whilest he liues. And if he alwayes sinne, he hath no remedy but alwayes to pray for his redresse in the forgiuennesse of finnes.

Vs.

Aug in Psal. 29.

To presume that Man should be Impeccable, when none that euer was apparelled in our flesh, but only the Sonne of God, was so, is a dangerous and false presumption. *An forte quisquam ita superbit, & ita se immaculatum esse praesumit, vt nullius renovationis indigeat? Fallitur prorsus ista persuasio, & nimia vanitate veterascit.* Can 11

Leo Ser. 5. de Quadrages.

be

Aug. Ser. 15. de
verb. Dom.

Psal. 51. 5.

be beleued (saith *Leo*) that Man should flatter himselfe with an opinion of integritie? Man that hath more alliances to sinne than to *Adam*, from whom the Pedigree of his Guilt is deriued; *Qui primus peccauit, & nos cum peccati obligatione generauit*; whose first offence left a perpetuall obligation of sinne vpon vs. A sinne which anticipates his birth, and when he is borne growes vp and waxeth like him; who is an Ancient in transgression before his birth, nay before his conception, guilty in both, as being *Borne in iniquitie, and conceived in sinne*.

Since therefore Man cannot but offend, the Schoolemens cautelous doubt, which they put if in case a man that sins not sayes this Prayer, is defeated, whereas it is a sinne to suppose a leparation of sinne from Mans Nature. If we say we haue no sinne, wee giue God the Lie, who sayes wee haue. The very deniall conuicts vs, and into the number of our hidden faults casts one that is euident, an vntruth. So that wee haue so much the more sinne, in that wee shew so little truth.

S Augustine

S. Augustine sayes the Pharises insolent gratitude was reprov'd, not because he gaue God thanks, *Sed quia nihil sibi addi cupiebat*, but because he thought himselfe aboute Gods pardon. And the same Father diduces his odious arrogance to this issue, that he needed not say *Forgive vs our trespasses*: For so he enforces, *Ergo iustus es, ergo nihil rogas, ergo iam plenus es, ergo iam non est quare dicas, Dimitte nobis debita nostra*. But admit the impossible supposition, that there could be found a man deuoid of sinne; what inconuenience could the saying of this Petition bring? nay it would proue a large aduantage. Say thy branch be yet Greene, not blasted by the breath of sinne, *In ramo adhuc nihil commisisti, sed in radice periisti*; Why for all that thy root is dead, and thou hast no meanes to keepe that mortifying Gangrene from inuading thy selfe, but by imploring Gods preuenient grace, lest that rottennesse be transfused into the limmes of thy Tree.

Say thou art fallen into no actuall sin, why this Petition is a warning to tell thee

Aug. Ser. 36. de
verb. Dom.

Ja.

Aug. ib.

Cyprian.

that thou maist, it puts thee in minde thy actions may be foule, and that thy intentions are so. For thus S. Cyprian, *Proude & salubriter admonemur, quod peccatores sumus, ne quis sibi quasi innocens placeat.*

To goe a little further. If thou hast hitherto committed no foule transgression, this Prayer like an Antidote strengthens the complexion of thy Faith, and helps thee to resist the contagion of sinne, nay it forespeakes God thus farre to antedate thy pardon, in that it brings Him to an easinesse to *forgiue* thee when thou doest sin. And when he hath forgiuen thee, when by his gracious pardon thou hast got thy absolution from sinne, the continuall repetition of this Prayer addes new scales and confirmations to that Pardon which Hee hath already granted. So that I may conclude of the vse of this Petition, as Leo doth of the Sacraments, that they are profitable for all, Good and Bad, so is this Petition advantageous vnto all, vnto those that haue sinned, *ut quod nondum habent accipiant*, that they may receiue what yet they haue

Leo Ser. 5. de
Quadrages.

haue not, Remission of finnes; Vnto those that are absolued of their finnes, *ut accepta custodiant*, that they may preferue the integritie which Gods Pardon hath renewed in them. Thus it raises vp those that are fallen, and it confirms those that yet stand, lest they should fall.

To end this point. *S. Bernard* out of the consideration that wee sinne often, concludes a necessitie of our frequent suing vnto God to *Forgive vs: Sæpius aberrantes & delinquentes necessario pro indulgentiâ supplicamus*. But *S. Augustine* will haue not only those that haue sinned, but the iustest and most vpright to vse it as oft, *Licet bona conscientia sit, tamen dicit Deo, Dimitte nobis debita*. And you shall finde that *Lyra* and the Glosse by the authoritie of *S. Augustine* (whom they recite) interpret those two moneths (which by *S. Augustines* computation are threescore dayes) desired by the daughter of *Iephthah* to bewaile her Virginitie, to be the Six Ages of the Church; That is, from *Adam* to *Noah*, from him to *Abraham*, so to *Dauid*, so to the

Bernard Ser. 6. de Quadrag.

Aug. Ser. 23. de verb. Dom. Quantumlibet profecerimus, necessarium est nobis dicere, Dimitte nobis debita nostra &c. Aug. Epist. 29.

Iud. 11.

Lyra & Gloss. in
Iud. 11.

the Captiuitie, from thence to Christ, and from his time to the End of the World: In all which Ages *Virgo Ecclesia congregatur, & peccata lamentatur, quotidie dicens, Dimitte nobis debita nostra*: The pure Virgin Church in all her Congregations laments the sinnes of her People, daily crying vnto God in the voice of my Text, *Forgiue vs our trespases*.

Iustly therefore, because Man is a creature apt to sooth himselfe in the conceit of Merit, and Inherent Righteousnesse (as doth the Church of Rome too much) and because this opinion had preuailed so farre on some, that they presumed to leaue out a branch of this Prayer, (for so did those Precise Hereticks the *Cathari*) exempting themselves from the communitie of sinning like other men; Iustly (I say) did a Councill decree, that *unicuique etiam iusto dicere oporteat, Dimitte nobis debita nostra*; He that was most righteous might truly vse this Prayer, and necessarily ought to say, *Forgiue vs our debts*. Nay it further decreed, that if any man presumed to say, that Saints or holy men when they vied this

Carranza summ.
Concil. Muenit.
Can. 8.

can. 7.

this forme of Prayer, spake not on behalfe of themselves, as being endowed with that measure of sanctitie they needed it not, but on behalfe of such as were sinners, that man should be anathematized and concluded vnder a curse.

Forgive vs our Debts. There be some debts of which tis impossible wee should be discharged, as that Generall Debt wee owe to Nature by Death ; A payment which without difference all must equally make, as well the Prince as the Vassaile, the richest as the meanest. *Debemur morti nos nostraque.* To die is as true, as good a Debt, as any the world knowes. For the leuying of which Debt, there is an Extent vpon all Mankinde, and a Statute recorded by S. Paul, *Statutum est omnibus semel mori,* *It is decreed that all must die once.* This is a Decree not to be reuerfed, a Debt which is not possible to be declined.

There be other Debts from which it were a sinne in vs to sue for a release, as our Obedience to God and his Law, our Loue to Him, our Thankfulnesse for all the fa-

*Alphonsus à Ca-
stro aduers. bares.
l. 11. de Oratione.*

Debita.

Horat.

Heb. 9. 27.

Tom. 5. Tract. 51.
pag. 319.

uours and mercies He hath conferred vpon vs : wee doe not here sue to be freed from these payments (saith *Salmeron*) No, they are heauier Debts, and of a different condition, Debts which wee borrow of as many Creditors as wee haue finnes : The worst sort of Debts that can be, and yet not Doubtfull or Desperate Debts, (Twere well they were so) for no secret conueyance or Deed of trust made vnderhand can delude that Creditor, who will require an account for them.

How happy were a great many, if after the beggering of other men by their oppressions, if after the fraudulent purchases of much wealth, and the erecting of an high Fortune of their owne, vpon the ruine of their poore Brethren, first chewed and ground by those fearfull Millstones, the Vpper and the Lower (for there are both) Vle, and Vse vpon Vse, and then swallowed downe and digested in a Mortgage, they could bequeath those finnes from themselves, as they doe their estates, or by an absolute Deed of Gift make ouer their
Guilt,

Guilt, assigning the punishment for their ill gotten wealth to their Executors. But it will not be, God is a cleere-sighted Creditor, who cannot be mockt out of his Justice; and the Vengeance due vnto sinne is such a Debt which neither can be entailed vpon the Heire, nor by any forfeiture elcheat into other hands saue the hand of God, nor be sold off, as men sometimes make bargaines for others *Debentur*, nor any way be alienated. They are *Debita nostra*, such Debts whose propertie cannot be altered, *our Debts*, assur'd by such a Title as *Gehazies* Leprosie was vnto him, that it should cleave fast. The father cannot transferre them to his sonne, but they will reuert to their first Owner : For thus God hath said, *Euery man shall beare his owne burthen*; And in the Prophet he protests plainly, *The Sonne shall not beare the iniquitie of the Father, nor the Father of the Sonne.*

That by *Debts* are meant *Sinnes*, is apparent by the interpretation of another Euangelist, who was well able to comment vpon the Text of his Master, I meane *S. Luke.*

For

2 King. 5. 27.

Ezek. 18. 20.

Debts are Sins
or Trespases.

Luk. 11. 4.

Matt. 6. 14.
Tertull. de orat.
cap. 7.

Matt. 18. 24. 28

Id.

Pamelius Anno-
tat. in Lib. Ter-
tullian. de orat.
ex Fortunato.

For that which S. Matthew here calls *Debts*, he reads *Sinnes*, *Forgive vs our Sinnes*. And in the fourteenth verse of this Chapter S. Matthew thus expresse himselfe, that *Debts* are *Trespases*. *Debitum delicti figura est in Scriptura*; Tis vsuall in Scripture to expresse Sinne by the name of *Debts*. For so in the Parable we find this Debt diuersly rated, and comprehended vnder the name of *Talents* and *Pence*. And iustly. For as pecuniary *Debts* differ in their summes, and Coynes vary in their valuation, so doe *Sinnes*. The reason why Sinne is stiled Debt, *Tertullian* renders, *Quod perinde iudicio debeatur, & ab eo exigatur*; because it binds a man ouer to a future account, and in the day of Iudgement euery offence will be required and charged vpon the delinquent. *Nam sicut Debitor à Creditore requiritur, ita peccatum à Deo in Die Iudicii necesse est exigatur*. So *Fortunatus* amplifies it.

As there is a difference in *Debts*, some being Greater and others Lesse, so is there in *Sinnes* too: Some are more hainous, and shal haue a seuerer punishment than sinnes
of

of a lower degree. And yet all Debts from the greatest to the least are payable, and all finnes from the foulest to the cheapest, from the wilfull Offence to the sinne of Ignorance, are punishable. The quantitie of the Debt doth not make it more a Debt, though it make it greater. He that lends a penny is a Creditor in as true a sense, as he that lends a pound : and one that is indebted but in a small summe, hath as much right to answer it backe from whence it was borrowed, as hee that is ingaged in a Million.

It being then granted that there is the same reason in Sinnes, as in Debts, it followes by necessary consequence, That by the rule of Iustice, the least finnes are as liable to punishment, as are the least Debts to payment. From which conclusion I ground a direct *Antithesis* against the Church of *Rome*, which allowes the conceit of veniall finnes. For so their writers distinguish sinne in *Mortale & Veniale*, into Mortall and Veniall, whereas there is no sin which is not mortall. The debt of sin

No finnes Veniall.

is Iudgement, and the Valuation Death: Therefore as the smallest Coine which beares the Kings Impresse is currant as well as the greatest: so the slightest offence hath its proportionable rate and value in the account of Gods Iustice, as any of an Higher Nature.

Who will deny that Pilferings are Thefts, or that our Lawes punish Theft as well as Murther? or who knowes not but that hee that Robs a Cottage though hee take little, nay though he take nothing, is in as much danger of an Arraignment as hee that robs a Palace? There is no sinne we can commit which is lesse in quantitie than the point of any of those Thornes which were platted in Christs Coronet, & yet the least of those Thornes prickt Him, the least drew Bloud from Him. Shall wee then so farre vnderualue any sinne, as to call that Veniall which was rated in any degree of Christs sufferings, or proportion of his Bloud? That precious, vnualueable Bloud, whose least drop had beene enough to pay the ransome of the whole World,
and

and make a full expiation for all sinne! There is nothing more dangerous to a Christian, than to slight or diminish an offence; To say to thy selfe, I haue done no Murther, I haue committed no Sacrilege, I haue violated no mans Bed, nor defiled my owne Temple, which is my Body, but the Holy Ghosts Chapell; These are sinnes which might bring mee in danger of damnation, but I haue done no such: If I haue thought ill, that Thought was neuer brought to an Act; though it sprang from my infirmitie, yet that infirmitie neuer had strength to bring it forth, but like an Abortiue it perisht againe in that womb wherein it was conceiued: Therefore I hope God will be more mercifull than punish my purposes with death, to condemn mee for that I neuer did, for that which was only form'd and cast in my imagination, not full shaped. Surely I hope so too. And our hope in Christs Mercy is a *Rocke* whose foundation will neuer faile. But yet for all that, like wise builders, wee must build the right way, or else our building

will proue in vaine. And certainly he that trusts vpon the diminution of a sinne, builds vpon the falsest foundation that may be. For to let small sinnes run on, out of a hope that they are not worthy Gods taking notice, or, if He doe take notice, that they are not worthy of his anger, is not Hope, but Presumption, and so our Hope is turned into a sinne.

Alas wee flatter our selues in our securitie, if we thinke there be any Veniall sinne, or if we thinke that our Thoughts or lasciuious lookes are only the Abortions of sinne, and not sinne. He that imagineth euill is the Author (saith Salomon.) For *The wicked thought is sinne.* And Christ hath pronounced, that incontinent wishes are adulteries; *He that seeth a woman to lust after her, hath committed adultery.*

Prov. 24. 8, 9.

Matt. 5. 28.

So then, Thoughts are sins, and Lookes are sins, which (not repented) will, if not absolutely condemne, (which though I am not peremptory to pronounce, I dare not be so coole in Gods cause as to deny) yet proue as sluces to let in damnation, and worke

worke wholly vnto that vnhappy end; as the smallest Leake which is sprung at Sea may, if neglected, let in water to drowne the tallest Ship. Therefore if the Tide of sinne haue washt, though neuer so lightly, ouer thy Banke, if a Temptation haue floated in vpon thy Soule by any of thy Fiue Ports, thy Senses, make vp the Breach betimes, lest a Tide or two more ouerwhelme and lay thee quite vnder water. Had thy Mother *Euah* done so, had she not lookt vpon the beauty of the Fruit, she had not tasted it, nor for it had she tasted the sorrowes of Child-bearing, which that curiositie deriued vpon her: Had she then closed her eye, Death had neuer closed the eye of any childe of hers. Stop then thy eare against those Romish Charmers that would besot thee with the confidence of *Veniall Sinnes*, I meane, that some finnes are so little thou needest not aske pardon for them. Exorcise that plausible mischief with *S. Augustines* Spell, *Ne minima contemnat, qui in maxima labi nolit.* Despise not the smallest sinne, for euen that is a step to a

Aug.

greater. Remember thou maist multiply Pence till they come to a Talent, so thou maist linke sinne to sinne, till they make a Chaine long enough to dragge thee into perpetuall bondage with the Prince of Darknesse, long enough to reach from Earth to Hell, till the multiplication of those Acts grow into a Habit, become great and strong, and heauy enough to sinke thee into the Bottomelesse Pit. Remember too, that as the least Coines, euen to the Farthing haue their value, so also the least Sinnes shall haue their Punishment. For the Iustice of God hath put a price vpon euery Sinne: Christ mentions the Farthing, and will not abate euen that in His Audit, when he sayes, *Thou shalt not goe out till thou hast paid the uttermost farthing.* Vpon which the Glosse excellently comments, and to the shame of many Doctors in the Romish Church; *Per Quadrantem intelligit minima peccata, quia nihil remanet impunitum.* By the Farthing he vnderstands the least offences, because none of all them shall passe vnpunished. And when remem-
bring

Matt. 5. 26.

bring this thou shalt deliuer it ouer vnto thy meditations, and digest it into thy beleeffe, so oft as thou shalt apply this pretious balme tempered by Christ to heale thy wounded conscience, and to wipe out thy finnes, whensoever thou shalt cry vnto him, *Forgiue our finnes*, thou wilt include sinne in the Latitude, *All thy finnes*, and sinne in the Number, the very least of all thy finnes; Not closing thy eyes at Night, nor opening them at Morning vpon any affaire, till thou hast sued for thy release from all, And running ouer the History of thy Dayes and Nights, lest none vnrepented, whose omission might endanger thy saluation.

Forgiue vs Our Debts. There is not so naked, so penurious a thing as Man. Naked was he borne, and naked shall he returne, deuested of all but his finnes. Wee haue no peculiar but this, nothing that wee can call *Ours*, but only our Faults. Except that lucklesse patrimony, I know not what wee can lay claime to, either that is without vs, or in vs. *Bona Fortuna*, Wealth acknowledgeth

Nostra.

Job 1. 21.

*Psal. 39. 7.**Eccles. 12. 7.*

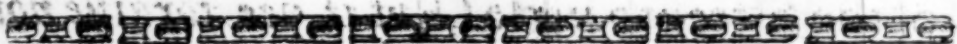
ledgeth no Soueraigne but Fortune, wee are not Masters of it ; And though it abide with vs as an Hireling, perhaps till the end of our dayes, then it surely takes leaue, often before that, becomming any ones faue his whose it last was. Nothing of all wee had goes along with vs but our Windingsheet ; for other things wee haue gathered, the Psalme sayes, *wee know not who shall enjoy them* : sure wee are, wee shall not. And for that forme which makes so many enamoured of themselves, can any call it Theirs ? when all the Pargets Art hath inuented are not able to Coat it against the violence of Time and Weather, nor by all their fillings to repaire those decayes and breaches which sicknesse hath wrought vpon it. The Breath we draw, is that Ours ? Is it not suckt and borrowed from the next Aire ? Our best part, the Soule, is it any more than a Loane ? deposited for some yeares with the Body, after whose expiration it reuertes to *him that gaue it*. And lastly for our Body, is it any thing else but a Lumpe of walking clay, a little Earth inanimated ?

nimated ? the certaine restitution where-
of wee owe vnto that *Dust* from whence
it was taken. What is there then of our
whole selues which wee can call *Ours*, vn-
lesse our Sinnes ? These are effects spring-
ing from our owne depraued Nature, the
fruits of a Vicious Crooked Will, our true
Legitimate Issue, though borne against all
Law both Humane and Diuine. They are
Nostra, Ours, by many assurances, *Ours* by
all Titles both of right and possession.
Therefore *Hugo Cardinalis* vpon the words
of the fifteenth verse (*But if yee forgive not
men their trespasses, neither will the Father
forgive yours*) makes this inference ; *Bene
dicit Vestra, quia hac est sola possessio &
operatio hominis* : Rightly doth Christ call
them *Your Sinnes*, because they are the only
Acts wherein Man is the Prime Agent.
These are the only reuenues of Nature, and
the possession of Mankinde. Such an vn-
doubted Inheritance and Possession, of
which wee can no way deuest our selues,
but by conferring our Title vpon Christ,
who was content to accept it, and by cast-

*Hug. Cardinal. in
Matt. 6. 15.*

2 Cor. 5. 21.

ing our finnes upon Him, who became Sinne for vs, that He might free vs from the penaltie of sinne, making the Crosse a Bloudie Euidence of that right he claim'd in our Punishment, and a Trophée both of his Loue to vs, and of his victories ouer Death, and Hell, and Sinne. The Intercession of whose Bloud daily solicits our Pardon, and seales vnto our Conscience the Forgiuenesse of these Sinnes wee here sue for, *Forgiue vs our finnes.*



As wee forgiue our Debtors.

Aug. Orat. de s.
Heres. Tom. 6.

I Am vpon an argument of Debts, and may assume S. *Augustines* beginning to some Auditors of his : *Debitor sum fa-teor non necessitate cogente, sed quod est ue-herentius charitate ; Ad compellendum non potest esse molestus exactor, quando ad red-dendum deuotus est Debitor.* I must confesse my selfe indebted for the handling of this Text, betwixt the first part whereof and this last

last hath passed so large a time, that it is now become a stale Arrerage. And though the Contagion which lately dispersed vs, hath diminished many of those hearers vnto whom I was a Debtor, I am ready to discharge it to you, being desirous to pursue my first intent (though sometimes by other seruice interrupted) of going thorow the seuerall Petitions of this Prayer.

This Petition I told you was a *Suit* limited by a Condition. The former part was the *Suit*, this the Condition on our behalfe; wherein wee couenant with God, whom wee daily offend, for his Mercy and Forgiuenesse to vs, *As wee forgive* and shew mercy vnto such as haue offended vs.

So that this whereon I am now to insist is the *Counterpart*. From whence I shall shew you in generalitie how we are mutual Debtors to one another.

That wee are Debtors for some things which wee borrow not, yet wee owe and must make payment.

That there be some Debts due vnto vs from others, yet wee must not require them,

them, which are Trespases committed against vs; And these wee condition with God that wee will remit, *Wee forgiue our Debtors.*

4

The last circumstance enforces the Petition vpon our selues, precluding vs, and making vs incapable of Gods Pardon, if wee forgiue not our Brethren [*Sicut*] *Forgiue vs &c. As wee forgiue &c.*

I
All are Debtors.

Wee are Debtors, contracted to this title euer since the bargaine of our Forefather, which left vs indebted to the Iustice of God and Penaltie of sinne. Since the seuerall discharges whereof by Christ, wee yet hold a firme interest in the name. The Reciprocall Offices which passe betwixt man and man are Debts: Relations whether *Æquiparantie* or *Disquiparantie* (as Logicians distinguish) of Distance or neerer Ties, the References of Command or of Affection, of Duty or of Service, deriue this stile of Debtors vpon vs. Friends that are linkt in a Paritie of minde, Husbands and Wiues who by a neerer vnion are conioyned, Masters and Seruants that in a more vnequall

vnequall manner referre to each, and lastly Parents and Children, that by two sure knots of Bloud and of Obedience are fastned together, are Debtors, by mutuall respects owing themselves to each. These Offices of Service, or Affection, or Duty, are so good Debt, that not onely wilfull neglect of them, but omission forfeits vs to the censure of God and Man.

Our blessed Sauour bound vs by a Precept to *Loue one another*, * *Diligite inuicem*, * *Joh. 13. 34.* and therefore whatsoeuer wee pay not vpon that common Bond, wee stand indebted for, both to our Brethren and to Him.

Subiection is the Debt of the Wife to the Husband, Obedience of the Children to their Parents, Loyaltie of Seruants to their Masters; And the not payment of euery such Debt where it growes due makes the Arrerage Sinne. *Ephes. 5. 22.*
Ephes. 6. 1.
Vers. 5.

To strengthen which Obligation you shall finde that they are al enterchangeably signed. The same Spirit who enioyned Submission to the Wife, hath leuied also *Ephes. 5. 19.* vpon the Husband a tender Affection, like

Vos. 28.

vnto that wherwith God loues his Church,
 Ὁφείλουσιν οἱ ἄνδρες ἀγαπᾶν τὰς ἐκκλησίας. Literally,
 they owe it to their wiues, saith S. Paul.

Coloss. 3. 21.

Ephes. 6. 4.

So Parents owe somewhat to their Children in lieu of their Obedience : They must not grieue nor prouoke their Children, no more than they must dishonour them. Nor must the Master proue a Tyrant to his Seruant, since, besides the wages he contracts for, there is a fauourable respect to descend vpon him, like that which the great Lord of Heauen shewes vnto vs.

Ephes. 6. 9.

And yet how euer these Precepts run interchangeably obliging both parties, as well the *Relatum* as the *Correlatum*, I must tell you, the violating of the Conditions on one part doth not make the other void. An ill Master, or an hard Father, or a worse Husband, doe not disoblige Seruant, or Childe, or Wife, from those respects which Gods Commands hath cast vpon them as Debts. When equalitie of desert or correspondence in those parties failes, our Obedience vnto God, vnder whose sentence

wee

wee must stand or fall, should supply their defect.

Vnnaturall harshnesse or rigour in Parents doth not slacke the Tie of Filiall Dutie: Though they forget to be Parents, Children are bound to remember them by their Obedience, that they are so: Since though Natures Deed be cancelled, Gods Statute, which conueyes an *Honour* vpon the *Parents*, is still in force.

Though the Husband hate, or proue cruell to his owne flesh, if he forget *the Wife of his Bosome*, to whose building the first Husband that euer was contributed a Rib from his owne side, the wife must not make his vnkindnesse a Bill to diuorce her regard from him. If vpon euery distemper or frenzie of our Head the Body should take aduantage to revolt, if the Heart growne hot with indignation or vnkindnesse, should by any sudden Allarme which passion strikes her into, cause the Bloud to boile aboue the vsuall height, or make her Pulse beat a running precipitate March, if by awaking the Humours she should cause
the

Ephes. 5. 29.

the stomacke to cast vp ill fumes, or the side to send splenatiue Damps into the Head, this were not the way to cure, but quite to discompose & disorder the frame of Wedlocke so much, as that it could neuer be peece'd together againe.

Lastly, if any Superiours, Lords or Masters, by the ill manage of their authoritie, should proue grieuous or Tyrannicall to such as are subiected to their Commands, this default of theirs must not arme an inferiour hand against them, nor doth it acquite Inferiours from their subiection.

Rom. 13. 1.

Wee owe vnto the *Higher Powers*, in what ranke or title of domination soeuer set ouer vs, a seruice as Tribute, assured by two Seales of Loue and Conscience. So that if any that are aboue vs send not downe those graces which Inferiours may looke for, they must not thinke to pay themselves by stoppage, or to right themselves by with-holding the Duty which they are bound to performe, but must still proceed in their obseruance, if not so much for Loue, yet for *Conscience sake*. These are
Currant

Rom. 13. 5.

Currant Debts, which wee Owe and Require, Pay and Receiue.

There be other Debts which wee borrow not, and yet wee Owe them; such are Deeds of Charitie. Of which Debt howeuer *Manes* discharges himselfe, who it should seeme studied the Art to saue his Purse, more then to saue his Soule, it being his thriftie Heresie, that *Deeds of Charitie are vnlawfull*; And though the *Anabaptists* and *Familie of Loue* by their vncharitable practise would haue no Mercy moue but in their owne Sphere, towards their owne Fraternitie and Sect, accounting all releefe extended to others extrauagant, and as Bread throwne to Dogges: Yet had He or They beene but halfe so precise in husbanding their Conscience, as their Estates, they would haue beene of another minde. Better Men, I am sure, were and are. Thy Bounty (saith *S. Ambrose*) is the poore mans Reuenew, nor is thy Rent more due to Thee, than thy Almes to Him. *Diues propter pauperem factus est, & pauper propter Diuitem* (saith *August.*) God made the

2

*Aug. Ser. 25.
de verb. Dom.*

the Rich and the Poore for one another : Pouertie is a subiect allowed by Him to exercise the Pietie of such as doe abound, and Abundance is but a surplufage to support the poore. So that a rich man whose abilities make him capable of doing good, if he doe it not, forfeits the maine cause for which God enriched him.

The Gospell carries these sinnes of Omif-
sion higher, making them not lesse than
perpetrated facts. By that Rule, and in
that Language all Defect in Charity is Cru-
elty ; Not to giue is as much as to take a-
way ; Not to succour the distressed is in
effect all one as to spoile them. If I feed
not the hungry, I starue them ; if I releue
not, I destroy.

Nay our Sauour carries it yet higher,
making according to his rate trespasses of
this Nature not Morall Vices, but Capitall
Crimes, whereby through our vnkind-
nesse to our Brethren *He is wounded, I
was sicke in prison and ye visited not me, I was
hungry and thirsty and ye releued me neither
with your Bread nor your Drinke : I was
naked,*

naked, and yee cloathed mee not. Nor can wee plead Ignorance, or excuse our selues with *Lord when saw we thee hungry, or sicke, or naked?* since our Sauour professes, *In not doing it to them, wee haue omitted it towards Him.* Giue mee leaue in Saint *Augustines* phrase to raise this Debt yet one step higher, and I then fall off. *Si cum Diabolo ardere habet qui nudum non vestiuit, pntas ubi arsurus est qui expoliauit?* If hee endanger his owne safety that cloathes not the naked, what shall become of Him that deuests the poore, and by Extortion makes pillage of his Brethren?

Vers. 45.

*August. Ser. 20.
de verb. Dom.*

I passe from these Debts which we owe and must pay, to other Debts which are owing to vs, and yet wee must not exact them,

3

We forgiue our Debtors.

If this Gospell should haue the same construction that the Law hath, taken to the Letter, *Forgiue our Debtors*, it would scarce proue *εὐαγγέλιον*, *Good Tidings*, or welcome newes to many a Creditor. Those who in the Dialect of the Ryalto are the

Iob. 2. 15.

Best, those whom the Exchange calls Good men would Pray worst. Christs Prayer to them would become as terrible as his Scourge, and doe as much as that did, *Drive the Money-changers out of the Temple:* I feare most Bankers would then turne Recusants, and not onely forbear to vse the Lords Prayer in the Congregation, lest before witnesse they should release their lendings, but euen in their Chambers would bee afraid to vse it, vnlesse they might expunge the latter part of this Petition, as the *Cathari* did the former. It would then grow a profitable part of Religion, a Motiue to Deuotion to be in Debt, and none would be so zealous to pay their vowes to God, as they that would not pay their Debts to men.

Nehem. 5. 10.

I read that vpon the entreaty of *Nehemiah* the Hundreth part of the Debt was remitted by the Creditors, and all Mortgages restored to the Owners; but the Greeke History tels vs that *Lycurgus* and *Solon* seeing how much the People of *Lacedaemonia* suffered by being ouercharged with

with Debt, burnt all the Bonds and Obligations of the Creditors in the Market Place. Such a Bond-fire as this in our City would smell sweeter than the Arabian Triumphs, wherein Spices are their Fewell, and create a greater Iubilee amongst vs, than euer was held in *Rome*. I am sure men would get more by the remission of their Debts, than the Pope can giue them by the remission of their Sinnes : since those who repaire thither pay more for his Acquittance than the Pardon or whole Leale of their Sinnes is worth.

But not to send any Creditors away discontented by preaching *Forgiuenesse of Debts*, as the Gospell sayes the young man went from Christ sorrowfull when he bid him *Sell his Possessions and giue them to the poore* ; not to terrifie the Rich with any imagination or sound of Losse, as if their loue to God could make them Losers, or that they must suffer in their Fortune for Religions sake ; Let mee tell them this Text beares another sense : These *Debts* are *Sinnes*, and the *Debtors* are such as haue of-

Matt. 19. 22.

*Non sic urgetur
pecuniam dimit-
tere & c. August.
lib. 2. de ser. Dom.
in Monte cap. 13.
Tom. 4.*

Luk. II. 4.

Rom. 13. 8.

fended or wronged vs ; so S. Luke reads it. And therefore if there be any Debtor who to detaine his Debt, and haue a colour not to pay, should appeale to the Letter, hee may remember there is a Text which disables him to borrow, *Nemini quicquam debeatis sed ut inuicem diligatis ;* Owe no man any thing but to loue one another. If it were established as a Law that none should lend or borrow but from this stock, there could be no currant true payment of this Debt but to owe it still. Obligations of Courtesie and Affection are not like common Bonds, Dated and Cancelled at a Yeere ; the older they are, the firmer ; since Time not superannuates but improues them, and still the more wee owe, the more wee pay.

Concil. Carthag.
p. 528. per Crab.
* Psal. 37. 26. 21

I know some Councils and other Popish Writers are Literally for not payment to some. A Romish Debtor is actually released of all Debt or Contract with an Heretike, saith their Canon. Which makes mee remember that in the Psalme, * *The righteous lendeth, but the wicked borroweth and payeth not.* What large Indulgences doth

Rome

Rome afford to her Children, which Cancels their Debts, and Pardons their Sinnes at the same rate ! What better Religion can dissolute men chuse than Popery, which privileges them to owe without payment, and to sinne without punishment ?

But not to persist in this Diuersion. The Text intercedes not for a release of *Debts*, but *Sinnes*. Our Commission is to preach Forgiueneffe of Sinnes : And yet though wee haue no warrant to preach Remission, wee haue warrant to preach Forbearance of Debts. *Debita nisi suo tempore, cum facultas dabitur exoluerimus, proculdubio in peccatum labimur, contrectantes rem alienam.*

Tis a kinde of robberie, for one that is able to restore what he borrowes, to keepe it from the Owner ; nor is it violence, but iustice to force him to a restitution. But to presse an vnable Debtor is Tyranny, and makes the Creditor accountant for such a sinne which his whole Debt cannot buy out. Such as these, Christs Parable instructs vs to forbear ; and where he mediate for longer day, tis irreligion not to grant it. It is

Salmeron. Tom. 5
Tract. 51.

Matt. 18. 24.

is lawfull for any man to call for his owne, but he must doe it in a temperate Christian way. I may deliuer a truth in that phrased and those circumstances, that it may sound like a Libell : and I may require my owne in that harsh fashion, that it shall appeare Extortion rather than Equitie. There be some men so punctuall and peremptory vpon their Debtors, that impatient of reason or delay, they punish their breaking of Day for payment with imprisonment. With ill Debtors, that would delude them, they haue some colour to deale thus ; But with such from whom they can receiue no present satisfaction but their Body, nor expect any possibilitie of satisfaction but by a patient forbearance, and giuing them a longer respite, to deale thus is neither discretion nor conscience. Is the carcase of a poore Debtor languishing in a Iayle better securitie than what they haue already ? or doth that wretched pawne of his Body satisfie the Debt ? If not, what madnesse is it in them when a Debt is doubtfull, to take a course to make it quite desperate ? What barba.

barbarousnesse is it in them, because a man is already disabled for satisfaction, by a cruell restraint vpon his libertie to disable him for euer? I am afraid to thinke what will become of such flintie hearted men, who sacrifice their brethren to ruine and starue poore Debtors, only to feed the wolfe of their reuenge. *Si periturus est qui carcerem non visitauit, quid de illo fiet qui in carcerem misit?* If hee be in danger to be chain'd vp in eternall darknesse who visits not the Prisons, what chaines are preparing for him whose crueltie fills them?

*Aug. Serm. 38.
de Sanct.*

For such men as these, *Father forgiue them*, or at the least reduce their cauteriz'd dead consciences to this sense of their owne miserie, that without a speedy repentance shall reprieue them, they are lost, and that they neuer must taste drop of thy mercy, vnlesse they shew that mercy ynto others which they expect from thee; For wee co-uenant for thy forgiuenesse, *Sicut dimittimus, As wee forgiue our Debtors.*

In *Matthew 7.* it was a Maxime which our Sauour Christ gaue to his Disciples,

L 1

Whatsoeuer

4
*Sicut, As we
forgiue &c.*

Whatsoever yee would that men should doe vnto you, euen so doe yee vnto them. A Maxime so iust and equall, that euen Hea-then men adored it. *Seuerus* the Emperour was so much affected with it, that he caused it to be engrauen in his Palace, and vpon the publique Buildings : And besides, out of a reuerence to the Author, determined to haue built a Temple for Him. But how euer he was crost in that purpose, wee finde this very sentence gaue occasion to *Vlpian* chiefe Counsellour to *Seuerus*, to frame that Conclusion which is amongst the Pandects, *Quod quisque iuris in alterum statuerit, vt ipse eodem iure vtatur* ; That euery one should expect that right vpon himselfe which he gaue others. *Camerarius* writes, that vpon an old Monument vnder which *Apollonia Geria* was buried at Rome, they found this inscribed ; *Quod quisque vestrum optauerit mihi, illi semper eueniat viuo & mortuo* ; Let that befall you aliue and dead which you wish to mee.

*Camerar. Historic. Meditat.
lib. 5. cap. 18.*

But to leaue these Stories. Our Sauour in his Gospell, to put a greater dignitie vpon

on

on this Rule of his, professes it is not only a Law to gouerne the Actions that passe betweene Man and Man, but is also a Couenant established betwixt God and vs, who will doe vnto vs as wee doe vnto our Brethren, exercising the same measure, the same degree of rigour or mercy on vs, as wee expresse towards them. *ὅτι ὃν μέτρον μέτετε*

Matt. 7. 2.

μετρηθήσεταί ὑμῖν, With what measure yee mete, it shall be measured to you againe, and with what iudgement yee iudge yee shall bee iudged. Which is the perfect scope of this Petition, wherein he doth not promise to heare vs, or allow our Praier for Remission of our Sinnes, but vpon condition, that wee forgiue those that trespasse against vs: Forgiue vs Sicut, So, and no otherwise but As wee forgiue.

Therefore *Caietan* well sayes, *Modum veniæ nobis ipsis definimus*, wee as it were iudge our selues, and define how farre the mercies of God shall extend to vs, when wee either contract or dilate them according to the limits of our owne Charitie to others. Nay wee as it were enter Bond with

Caietan.

Leo Ser. 5. de
Quadrages.

God, *Durissimis nos vinculis alligamus, nisi quod profitemur impleamus*, that wee will expect no mercy from Him, if we shew none.

To what a strange equalitie doth the goodnesse of God leuell it selfe for our sakes ! At first God was mans patterne by which he was wrought and made vp, *Factus ad imaginem*, according to his Image : Now man is Gods, who formes his Actions by a Samplar within vs, the complexion of our Conscience: So *Theophylact* sayes;

Theophylact.

Επεὶ ὅς ἐστι ὁ Θεὸς ὁμοειδύς, καὶ ὁ πατὴρ ἐπ' ἀλλῷ, πατὴρ ἐπ' ἐμῷ. *God takes patterne by my actions, and whatsoeuer I doe to others, the same will bee doe to mee.* You see what a necessary dependance there is betwixt the Mercy of God and Ours, when God implies Ours as a Condition not to be dispensed with, or rather as a Preuius Disposition which must precede His. *If thou haue ought against thy brother, goe and first be reconciled, and then come and tender thy Gift.* In vaine doest thou make thy approaches to the Altar, and thinke to be accepted before God, when thou leauest behinde thee that fume which

Matt. 5. 24.

which sweetens the sacrifice of thy Praiers,
thy Charitie with Men. Therefore *S. Luke*
deliuers it absolute, *Forgiue &c. For wee* Luk. 11. 4.
forgiue those that are indebted to vs.

So you see there is a necessitie laid on vs,
Woe vnto vs if wee forgine not, for then
the hand-writing of Death which stands
against vs must neuer be reuerfed. Wee
shut out Gods mercy from vs, if wee first Matt. 18. 35.
shew it not to our Brethren. But yet the ne-
cessitie holds only on our part. It doth not
necessarily follow if wee forgine others,
God must therefore forgine vs. Our Re-
mission I confesse may be a Motiue to in-
cline God, not a Cause to necessitate, or
compell his Mercy to vs. God sayes hee
will not parley with vs, vnlesse wee first be
reconcil'd ; and yet he tells vs not when
wee are reconciled that our Act of Recon-
cilement must conclude Him. It doth not
follow, if I commit Adulterie and remit a
Grudge, that vpon my Act of Forgiuenesse
God should quit Scores, and pardon my In-
continence : *Non propterea Dominus ait, Si*
dimiseritis vos hominibus, dimittet vobis
Ll 3 Deus, Aug. de ciuit.
Dei l. 21. ca 27.

Deus, vt eâ oratione securi quotidiana scelera faciamus. Such bargaines as these would open a large way to Atheisme and all licentiousnesse. Gods mercy is not subordinate to ours, but most free and independant, no merit of ours can buy it, nor any action wee can doe produce it as a consequent. Our mercy shewed to others is not the cause of Gods, but a Motiue to incline His, and to qualifie vs with a capacitie to receiue His. Neither did Christ in these words absolutely promise His Remission, but by an exhortation excite ours. *Calvin* states it rightly: *Venia, quam nobis dari petimus, ab eâ quam præstamus alijs non dependet, sed hoc modo ad remittendas omnes offensas hortari nos voluit Christus.* For which speech *Stapleton* in his Antidote bitterly inueighs against him, as being willing to quarrell with the Truth, if *Calvin* spake it. Yet I will not wreake the iniury vpon *Stapleton*; wee are vpon a Theme of Forgiuenesse, and *Stapleton* himselfe but five lines after this hot accusation cries *Calvin* mercy, vrging his words to refute himselfe; *Non alia lege nos*

Calvin.

Stapleton. Antidote. Euangel. in Math. 6. 15.

nos ad veniam admittet Deus, nisi fratribus ignoscimus : God will not vpon any other termes take vs to fauour, but as wee take those into our mercy who haue offended vs. *He will not forgiue our Debts, but as we forgiue our Debtors.*

Let the deuout eiaculation therefore of *Hugo Cardinalis* be the Preface to my close, *Da vt nos dimittamus alijs quod in nos peccauere, & tu dimitte nobis* ; Good Lord grant vs that gift of Charitie, that wee may remit vnto others the wrongs which they haue done vnto vs, and be thou gracious to remit our trespasses committed against Thee.

The Light of Nature, Reason, and the True Light *Christ Iesus* tells vs, it is better to forgiue, than to retaine an iniury.

Is it a Calumny cast vpon thee ? The noblest reuenge is silence or neglect. *S. Basil* as highly commends that Philosopher *Pericles*, who to a tedious Railer made no reply, as wee doe Conquerours. Indeed tis nothing but our apprehension which quickens slander, and giues it life ; which if despised, would returne vpon the Author,

*Basil. de legendis
Gentil. libris.*

thor, and like a weed perish in that ranke soile which bare it.

1 Cor. 6. 5, 6, 7.

Matt. 5. 25.

Vers. 40.

Is it a Law-strife, in which many a man wrangles out his time? *S. Paul* tells thee tis more wisdom to sit downe: *Is there not one wise man amongst you, but Brother goeth to Law with Brother; why doe yee not rather take wrong?* And our Sauour tells vs tis better husbandry to agree with an aduersary at any rate, than stand out, for there is nothing got by it: If any man sue thee at the Law to take thy coat, let him haue thy cloake also; for thou shalt spend more to recouer one, than both are worth. Therefore if thine aduersary take thy coat, giue him thy cloake; for if he haue it not, thy Atturney will: And since thou art sure to lose it both wayes, tis better to yeeld it vpon quiet termes, than after much vexation lose it in the costs of thy warre.

Psal. 30. 9.

Or lastly, is it a Quarrell, whose decision ends in blood? *Quæ utilitas in sanguine meo?* Giue mee leaue to vse the words. What satisfaction can my blood giue thee for an iniury? Or what can my death adde to

to thee, but a new sinne ? whose clamour can neuer be appeased vntill it haue awak't iustice, and let loose that vengeance which thy remission might still haue kept muzel'd and tied vp. What strange prodigious Spirit of wrath is it, that like an *Incubus* ouerlayes thy iudgement, and makes thee value the satisfaction of a wrong aboue the fauour of God, and sooner forget Heauen than thy Reuenge ?

O what a rebellious thing is Man, whose passions and perturbations that power which calmes the angry Sea cannot allay ! *Sub iussione Christi mare audit, & tu surdus es ?* Shall the Wind or the Flouds be more obedient to Him than thou ? In euery such storme of fury call vp thy Religion, and wake *Christ*, who *sleepes* in thee, when thy Passions are awake ; as the Disciples in that tempest did with their loud cry, *Master helpe vs, or wee perish*. For if He sleepe still, thou art viterly lost, and wrackt vpon thy owne Coast. Nay, if thou suffer these vindicatiue gusts to preuaile vpon thee, the storme will grow so loud, that thou shalt

Aug. Ser. 3. de Epiphan.

Matt. 8. 25.

M m

want

want voice to cry, & to wake him. Whilest fury or malice is in thy heart, the tongue of thy Praier is either quite tied vp, or if it doe speake, it speakes Death vnto thy soule. If thou cry vnto God to *forgiue thee, as thou forgiuest*, in that cruell hypocrisie of thine thou signest the warrant for thine owne death. Thy not forgiuing thy brother, turnes thy Praier into a Curse, and like a Comet makes it shoot vengeance into thine owne bosome.

Mercy was the last Legacie which thy Sauour bequeathed whilest that Sunne of Righteousnesse hung vpon the Crosse, and was neere his Sun-set. He would not goe downe in wrath, but in forgiuenesse, *Father forgiue them*. O let not Him see the *Sunne goe downe vpon thy wrath*. It is not with thy Conscience as with the Skie; A Red Euening prognosticates a faire day: But if the Euening of thy Life be Red, if it be died or discoloured with bloud, the Morning of the next World will rise foule, and lowre vpon thee, nor shall any sound but of Iudgement and Horrour salute thy
care;

Ephes. 4. 25.

Matt. 18. 2.

care ; Awake to Iudgement, thou that wouldest not sleepe in Mercy. Whereas if here thou *liest downe in peace*, (as *Dauid* speakes) reconciled to men, and to thy selfe, thou shalt finde (no doubt) the fruit of this reconcilement on Earth sealed in Heauen, in the *Forgiuenesse of all thy sinnes*.

A M E N.

And leade vs not into Temptation.

THis part of the Praier is rather a Deprecation than a Petition, fitly ensuing that which precedes it. Wherein as wee sued for the discharge of sinnes committed, so here wee deprecate all new occasions which may reuiue those sinnes, *Leade vs not into Temptation. Ne scilicet purgatà domo nostrà à peccatorum sordibus, rursùs tentatione victi, in eadem aut maiora recidiuantes, nouissima nostra fiant prioribus peiora*; So *Biel* glosses it : Lest relapsing into our foule habit of sinne, after we haue

*Gabriel, Biel
Lect. 77. de
Missa.*

bee ne cleansed, our latter condition proues more dangerous than the first.

* Per tentationem intelligitur concupiscentia, quæ origo est omnium temptationum; unde petens singulariter non induci in illam, petiit induci per consequens in nullam. Part. 4. pag. 177.

Si non induceret Deus in temptationem, frustra petiit ne induceret. Hales.

* *Alexander Hales* makes the object of this part Concupiscence, which is Vices Seminary, the mould wherein sinne is cast, the beginning of all Temptations. It is Christs Method to stop the *Primos motus peccati*, Conceptions of sinne, preuent ill in their cradle, kill them in the Bud, before they acquire strength or opportunitie to ripen.

Lest any should misconceiue the words, and, because wee pray vnto God *Not to leade vs into temptation*, make an affirmative inference, that *He* might be the Author and *leade vs into Temptation*, I shall first shew,

- 1 God is no Cause of Euill.
- 2 Nor an occasion of it by Tempting any.
- 3 Yet He permits Temptation.
- 4 What, and from whence, and how Various this Temptation is, who the *Author* of it.
- 5 Who the *Deliuerer* from it, my ensuing Treaty will disclose.

My

My first taske is to shew, *God is no Cause of sinne.* For is there any so farre gone in errour, as to suppose the cleere Fountaine of all Goodnesse, can be the foule Sewer of Sinne? Can Good and Euill flow from the same head? Or can the Iudge of all the World play booty with his Clients, receiue a Praier with one hand, and deale a Curse with the other? Tis true, the tongue can *blesse* and *curse* with the same breath; but God, who gaue it motion, making it the Organ of Speech, and Interpreter of the Heart, made not the peruerse language which the tongue vtters. Cursings were neuer stamp't in his Mint, but cast by him who is the Author of Lies and Forgeries. Contraries neuer rose from one Spring, nor doe the brackish and sweet waters flow from the same Rocke. What a Monster then should that man breed in his imagination, that should pronounce God the Author of Sinne? If Nature abhorre to teeme with Opposites in one and the same wombe; If the Grape and the Thorne, the Figge and the Thistle, be births which one

I
God is no
cause of sinne.

Luk. 6. 44.

stocke beares not ; If bitter and sweet be qualities which necessarily deriue themselves from a different parentage ; then much more are *Good & Euill Births* which the God of Nature neuer yet reconciled in his Acts. And sooner shall Nature runne counter to her selfe, inuerting her euen course, sooner shall the congeal'd frost lodge with the fire, and Winter become the preposterous Mother of the Haruest, than the true *Father of Light* be brought to father the spurious issue of Night, Sinne and Errour.

As there is none good but God alone, so nothing but goodnesse can proceed from Him. And if wee deuest him of that proprietic, we act a robbery vpon Him which his Vegetable Creatures are not capable of. Christ sayes, *A good tree bringeth forth good fruit* ; And if wee say lesse of the Author of all good fruits, than of the Tree, doe wee not conclude his goodnesse to be of lesse growth than it?

Such a deniall as this, is, at the easiest construction, a folly of as large extent as
his

his that denied God. *Dixit insipiens*, There is one foole in the Psalmes that sayes there is no God; And there is another foole (saith *S. Basil*) who imagines God the Author of euill.

Psal. 53.

Such is the madnesse of many, that out of a desire to extenuate or disguise their faults, they impute them to God; *Criminantur Creatorem ut se criminibus absoluant*, by false criminations traducing euen the God of Truth.

*Orig. Homil. 13.
in Ezek.*

Strange presumption of the Creature, that dares make Him guilty of his deformities, who in the originall Copy of his workes neuer knew any lamenesse or imperfection! For vpon the first reuiew, his Penman records, that he approu'd them all for good, *Viditq; Deus cuncta quæ fecerat, & erant valde bona.*

Gen. 1. 31.

Therefore *S. Augustine* sayes right, *Hominem fecit Deus, peccatorem homo*; God made Man, but Man made himselfe a Sinner. And it is *S. Bernards* free confession, *Si peccaui, ego peccaui, non fatum, non fortuna, non diabolus, aduersus me pronuntiabo, non aduersus*

Aug.

*Bernard. Ser. 76.
in Cantic.*

aduersus Dominum. He is so farre from blaming God, that he will not blame Destiny or Fortune, nay he accounts it a slander to accuse the Deuill as the Author of his Sin. Tis true that the deceit of the Deuill was the Prologue to sinne ; his perswasions laid the first traine by which Mans will was inflamed, he kindled his desire with curiositie to Know, but the Cause was in Mans selfe, a Peruerfnesse & Disobedience in his *Will*. Aske the Prophet, and he will tell you, that there lies the head of sinne: *As the fountaine casteth her waters, so (hee) her malice.* If Mans Will had beene suitable to his first abilities, he might haue stood vnshaken by any assault of the Serpent; *Acceperat posse si vellet, sed non habuit velle quo posset*: It was in his power, at his owne election, not to haue fallen, he might haue stood if he would, but his Will declin'd and forsaied that power. *Et quia suam maluit facere voluntatem quam Dei, de illo acta est voluntas Dei*: Therefore because he rather chose to fulfill his owne vicious purpose than Gods command, God left him to the

Ier. 6. 7.

*Augst. citat. à
Petr. Lombard.
Lib. 2. Dist. 24.*

Aug. Enchirid.

the fearfull consequence and punishment of the sinne by him committed. If then Mans Will were the cause of his fall, what an addition should that man make to his sinne, that would make God accessory to that fault, whereto onely himselfe consented?

As God is not the Author of sinne, so neither of Temptation : which in the definition of the Schooles is, *Quidam motus vel actus natus inclinare ad aliquid illicitum*, A motiue or prouocation to ill : and *Tentans est quicumque intendit vt tentatum reprobum faciat & seducat* ; The end of a Tempter is to seduce and make ill. How then can it stand with his goodnesse to be a Factor for reprobation, or a Confederate in that Act which he abhorres?

I know, *Temptation* is the concurrence of Time, and Place, and subiects appliable to both ; And howeuer in it selfe it be lesse than the Fact, yet considered in the Author, that inuites sinne by these opportunities, it shall farre outgoe it. The infirmitie of a Sinner may sometimes finde excuse or pity,

N n

but

2

God not the
Author of
Temptation.

*Bylescr. lib. 2.
Dist. 21. quest. 1.*

but what shadow of excuse can shelter his malice that drew him to the Act?

Tis more hatefull to be sinnes Bawd, than to be the subiect of it. The first is the Actiue part of Vice, the last is Passiue. The first Nurses it, the last receiues it ; And, if the milke be empoisoned, you will rather blame the Nurse that gaue it, than the Childe that drew it in. Tis not the Wax, but the Impression of the Seale that fortifies a Conueyance, and makes the Deed. Man is a thing easily perswaded to errour, -*Cereus in vitium flecti*, like wax wrought to a softnesse, that will receiue the Figure of any Vice. And yet we blame not his softnesse, but lament him, whose credulitie and easie temper betrayes him to euery Temptation.

If wee lay the occasion of Mans fault aright, wee must lay it on the Tempter: At his allurements did *Adams* obedience relent, his perswasions heated him with the inordinate desire of knowledge: Hee chafted this wax, mollifying it with such art, that it receiued his Authenticke Seale of damnation, by which Sinne was made cur-
rant

rant in the World. Had there beene no Tempter, happily Men had neuer beene acquainted with Sinne. And we may iustly thinke, it was the Serpent made him familiar with that mischiefe, which his innocent disposition then knew not.

Temptation then is but an instruction How and When to sinne, a subtile engine seruing to encourage and giue aime to those faults, which our frailtie is perfect in without a Prompter. Tis but a deceitfull Glosse set vpon Vice to make it looke amiable, *Assimilatio boni ad fallendum*; As the Physitian wraps his bitter Pills in Gold, only to beguile the Phantasie of his Patient. And if so, for Religions sake let vs impose a better office on God than to be the Deuils Factor in procuring sins. *Abfit ut Dominus tentare videatur, quasi aut ignoret fidem cuiusquam, aut deicere sit consentiens* (saith *Tertullian*) Farre be it from vs to thinke God contriues or consents to Mans ruine, or like a Broker for Hell vnderwrites our Bill of Sale.

*Cassian. & Biel
loc. cit.*

*Tertull. lib. de
Orat.*

If I would stretch my thoughts to the

Hieron.

very center & lowest degree of basenesse, they could not thinke a vilenesse below a Seducer: an office which posed that great Master of language S. Hierome, whose sharpe pen knew to display the darkest Vice, and dissect the foulest Body of Sinne, but to deale with this hee had not words nor art enough, is faine to cry for helpe to expresse himselfe: *De te quid dicam, fili Serpentis, minister Diaboli, violator Templi Dei, qui in vno scelere duo crimina perpetrasti?* What shall I say of thee, thou childe of the Serpent, minister of Satan, who by thy seducements hast couched many sins in one?

Iam. 1. 13.

Tis more Religion to deny God, than to make so inglorious a confession of Him, as to repute Him sinnes Agent. The *King of Glory* is an vsurped Title if He trade in deeds of shame; nor is Hee a competent Iudge of sinne, if his practice makes Him confederate in the sinne which Hee condemnes. *Let no man therefore say when hee is tempted, I am tempted of God, for God cannot be tempted to euill, neither tempteth he any man.*

But

But doth God not Tempt? How then shall wee reconcile Scripture to Scripture, Moses to S. Iames? who tells the people in Deut. 13. *Tentat vos Dominus Deus vester, The Lord your God tempts you.* S. Augustine reconciles both by a Distinction. There is *Tentatio Deceptionis*, and *Probationis*; or, as he expresse himselfe elsewhere, *Est tentatio adducens peccatum, quâ Deus neminem tentat; Et est tentatio probans fidem, quâ Deus tentare dignatur*: There is one kinde of temptation wherein God proues and makes triall of the faith of his seruants, and this himselfe sometimes vouchsafes to owne; and there is another temptation of deceit, which allures men to sinne, whereof He is by no meanes the Author. Notwithstanding though He be not the Cause of it, He Permits euen this: *Inducit Deus in Tentationem Permissiue, non Effectiue aut Operatiue*; so Alexander Hales. God may be said to *Lead vs into Temptation*, not that He effects it, but that he giues way to it, which is by a Desertion, and the withdrawing of his helpe. *Non enim per se inducit Deus, sed*

3

God permits Temptation.

Deuter. 13.

Aug. Epist. 146.
Conf. nlio.
Id. Ser. 11. de
verb. Dom.
Tom. 10.

Alex. Hales
part 4 pag. 177.

Aug de ser Dom.
in Monte, l. 2.
c. 14. Tom. 4.

induci patitur eum quem suo auxilio deseruerit,
as S. Augustine exemplifies it.

In which I haue vnuiled the sense of this Petition, which is not to imply God a party in Temptation, but a Deliuerer, to rescue vs from it, or to auert and hinder, and breake the force of it. *Ne inferas*, or *Ne inducas*, that is, *Ne patiaris induci*; so S. Augustine explaines; And S. Cyprian reads it, *Suffer vs not to be lead into Temptation.*

Cyprian. de Orat.
Dom.

But *Permissio est quoddam genus voluntatis*, Permission implies Consent, nay it is a kinde of Will, one of the five branches into which the Will is subdiuided, and so neere allied vnto the Fact, that the Tragedian deliuered it for truth, *Peccatum qui non vetat cum potest, iubet*: Toleration of a fault, makes an Accessory; and not to hinder a mischief when tis in his power, is to command it. How then shall wee acquite God for being Accessory to the Temptation, since He who by his least word might hinder, suffers it? Or how is He vnguilt of Adams fall, when He permitted the Serpent

Senec. Traged.

pent to Tempt him, whom Hee knew would fall? Tis *Lombards* question, *Quare Deus permisit hominem tentari, quem casurum sciuit?* The Reply is easily form'd, nor can he that weighs it aright, impute any the least part of *Adams* trespass either to Gods Fore-knowledge or Permission.

First for his Prescience. Tis true, God foresaw Man would fall, yet did not his foresight cause it. *Vidit ab aeterno, sed vidit non coegit, sciuit non sanxit, prædixit non præscripsit*: Hee foresaw that lucklesse event, but not established it, not compeld it, not inioyn'd it. For as He Foresaw it, so He Forewarned *Adam*, dealing plainly with him, that If he eat of the forbidden fruit, he should die the death. Were it not strange proceeding, to endite mee of Conspiracie, fortelling another of a danger which hee might haue shunn'd but would not? If it be iniustice to Man, tis irreligion to God: Therefore we cannot lay the fault of *Adam* any where but on himselfe, who would not apprehend the danger by taking that warning which God gaue him.

. Now

*Petr. Lombard.
lib. 2. dist. 23.*

God no way
the Cause of
Adams Fall,
either in re-
gard of his
Prescience or
Permission.

2

Now in his Permission of the Tempter God was lesse culpable than in the other. Neither doe I see what God could haue done more to preuent mans ruine; than what He did, vnlesse He should haue lockt him vp against all attempts by making him impregnable, and deafe to the tongue of the Charmer, and so incapable of temptation. Which had God done, he had some way degraded the dignitie of his Workmanship, by forming him so that he could not be corrupted, but must be good whether he would or no.

It was more Glory to leaue him to the libertie of his Election, and more Honour for Man to haue the *Power to resist Temptation*, than to haue beene guarded with such a priuilege, as that he *Could not be tempted at all* : *Cum in Natura posse, & in Potestate uelle haberet non consentire suadenti, Deo iuuante, & gloriosius est non consentire, quam tentari non posse.*

Petr. Lombard.
l. 2. dist. 23. a.

This Power had Man, by vertue whereof he might haue stood the shooke of any Temptation, had he not willingly disabled himselfe.

himselfe. So that he cannot complaine that he was vanquished, since he neuer stood out at all. *Qui dedit, & non resistit, non vincitur sed consentit*: he yeelded vpon parley, not conquest; nor was he ouercome, but by a base composition surrendered himselfe. Nor can he complaine that God preordain'd him to destruction, by giuing him a Crazy Temper, putting so much Earth and frailtie in his constitution, which must needs depresse him. We cannot thinke that an ill complexion, which was so made vp, that man might not haue sinn'd if he would; Nor can wee lay any blot vpon Gods iustice for punishing him, who wilfully and without constraint yeelded himselfe to sinne: *Concedant non esse malam naturam, quæ talis facta est, ut posset non peccare si vellet, & iuste punitam, quæ voluntate non necessitate peccauit.*

You may obserue how carefull God was in preuenting Mans ruine, who did not only warne him of the danger when hee was yet out of the distance of it, but in the very conflict it selfe suggested a meanes

O o

to

Augustin.

*Petr. Lombard.
l. 2. dist. 24.*

1 Cor. 10. 13.

to euade it. *He did* (as *S. Paul* sayes) *with the Temptation make a way to escape.* For though He suffered, that is, not Inhibited the Tempter, yet He Inhibited him to appeare in any other shape, but of the Serpent. The Deuill to effect his ends, and to beguile vs, can transforme himselfe into an *Angell of Light*: But here he was restrained for assuming that, or any other shape, but the worst; That so our first Parents might take warning from his outside, and suspect the danger of his Offer and Treaty, from the forme of the Tempter.

Which great mercy, began to our first Parents, He continues to vs. As He restrained then the Manner of the Temptation, so doth He still limit the Power of it towards vs. When He brought *Iob* to the test, suffering the Deuill to be the Minerall to separate that pure Gold from the drosse which embased all the rest of his lineage, his bad Friends and worse Wife, He bound his hands, suffered him to doe nothing but by His speciall Warrant. When Hee submitted his substance to his malice, Hee
excepted

excepted his Body : *Vpon himselfe shalt thou not stretch out thine hand.* And when Hee enlarged his Commission vpon his Body, Hee charged him to attempt nothing against his Life, by euery step and proceeding directing his malice to a fortunate end, that, after this probation, He might enrich *Iobs* latter daies with blessings more ample than the first.

Iob 1. 12.

Iob 2. 6.

Iob 42 12.

Let not then a misgouern'd curiositie thrust thee into any impertinent searches, or suspicious thoughts of God, as if Hee conspir'd to make thee sinne, by scattering Temptations in thy way for thee to stoope at ; neither be so irreligiously acute to see more in Gods Permission than He meant.

If thou wilt needs know why God suffered *Temptations*; Let this pious resolution silence all other questions of this nature, with this answer rest modestly satisfied; He suffers *Temptation* for our good, not to occasion our Fall, but from thence to take occasion to crowne vs : *Tentat vt probet, & probatum remuneret.* From those Temptations which wee are assisted by his Grace

*Alexand. Hales
art. 4.*

Boskier.

Temptation
not to bee
sought wil-
fully.Alex. Hales part
4. pag. 176.

to withstand, He takes occasion to reward vs. And let mee say with one who (I hope) deuoutly meant it, for those Temptations which vanquish vs, Hee suffers them, that from thence wee may borrow some colour to excuse our faults : *Tentari nos patitur, ut excusationem habeamus peccandi.* For those Delinquents finde an easier way to pardon, that can say, though they did the fact, they were drawne and tempted to it.

If then *Temptations* haue so blest an Issue, why doe wee shun them in our Prayers? why doe wee not rather cherish and desire them? The Schoolemen, as peremptory in the stating of a doubt, as they are bold in their *Quæres*, doe halfe affirme That they are to be desired. The weakest sort of Christians (say they) must pray for patience and victory if Temptation assaile them ; *Infirmis non appetenda est tentatio, sed appetenda patientia & victoria si accadat : Perfectis & expertis, multum confidentibus de Dei misericordia & fidelitate, benè & utiliter appetitur* : But Christians of better growth,

growth, that dare presume on their owne abilities and Gods assistance, may profitably desire it. To strengthen which assertion they vrge S. Gregories speech, *Sanctus se tentari post virtutes desiderat*, A Saint, next vertue, couets nothing more than Temptation. For my part I should easily subscribe to them, could they produce any of so confirm'd a beleefe, which Temptation could not shake; but since I finde none of that prooffe, no not amongst the Disciples, whom Christ vpbraids with the title of *ὀλιγοπιστοι*, *men of little faith*, I shall rest in that modest determination of S. Chrysostome and Theophylact; *Αδελφεῖς ἔπλεον οἱ ἄνθρωποι, ἅδ' ὃ δὲ ἐμπρίπτειν ἐνώτως τοῖς πειρασμοῖς*: Wee are all at best *unprofitable seruants*, and at strongest too weake to wrastle with a Temptation: * Therefore wee must not wilfully thrust our selues into the mouth of danger, or draw temptations vpon vs. Such forwardnesse is not Resolution, but Rashnesse, nor is it the fruit of a well ordered Faith, but an ouer-daring Presumption. There is no Ship so tall built or strongly Ribb'd, which

Gregor. Magnus.

* Μὴτε παρα-
τεῖς τὸν ἀγῶ-
να, μὴτε
ἐπιπλῆξῃς
Chrysost. post
ultim. Petis.

can be confident shee will not founde in the next storme : nor is there any man of such a confidence, who, if a Tempest or Temptation rise vp against him, can be assured that at the instant he can call vp so much Reason and Religion as to withstand it.

Would you not iudge him mad, who, being come to an Anchor in a safe Road, would, likethe Dolphin, hunt the storme, and chuse to ride it out at the Maine Sea? Is it not enough thou hast an Antidote to expell poison, but thou must turne Emperick vpon thy selfe, hazard the empoisoning of thine owne Body, to try the power of thy Medicine? Tis no discreet Religion which seekes out dangers, and glories in Temptations; nor is he *wise to saluation*, who presents himselfe to that hazard which Christ taught him to pray against. *Fateor imbecillitatem meam, nolo spe pugnare victorie, ne perdam aliquando victoriam*, saith S. Hierome: To hazard a set battell in hope of a doubtfull victory, is to out-dare a mans iudgement. Tis possible that he who
exposes

Hieron. aduers.
Vigilant.

exposes himselfe to the danger of a fight, may ouercome, but tis probable hee may fall : The perill is certaine, the victory doubtfull. In vn-needfull Temptations, I had rather distrust my selfe, than make trial of my strength in apparant disadvantage.

Certainly I will pray against *Temptation*, tis my Sauours rule, *Orate ne intretis in Tentationem*, Pray lest yee enter into *Temptation*; but if it surprise mee, I will pray to Him *Not to leade mee into it*, that is, not to deliuer mee into the power of it, but to giue mee grace *ἐπι τῇ ἐλπίδι παντάῳ φέρειν*, to beare it manfully. Which is the full scope of this Petition : so *Isidor. Pelusiot.* expresses it, *τὸ μὴ καταποθῆναι*, Not to be swallowed vp in *Temptation*. And *Thomas Aquinas* is bold to say, that herein wee doe not pray that wee be not Tempted, but that wee be not Overcome by Temptation: *Non petimus vt non tentemur, sed vt non à Tentatione vincamur.*

The Glosse sayes, He is *Lead into temptation*, who is ouerthrowne by it: *In tentationem inducitur qui tentatione frangitur.* So that,

Theophylact.

Isidor. Pelus.
l. 2. ep. 76.

Th. Aquin. 2. 2. e.
quest. 83. art. 9.
in conclus.

Gloss. in Matt. 6.

that, *Tentari non est malum, sed cedere tentationi, & ab eâ vinci* ; Tis not ill to be Tempted, (Christ you know was, and yet without sinne) the mischiefe growes by yeelding to it. In this sense doe I vnderstand S. *Augustines* words, where he distinguisheth betwixt *Tentari*, & *In Tentationem induci* ; The First implies the Trials God layes on his Seruants, the Last those Occasions of danger, into which, by withdrawing his helpe, He suffers vs, by the various Ministers of sinne, both Externall and Internall, to be lead.

4
Temptations.

Bernard.

Which are so many, that, if wee will compute our danger, wee need not send out our wishes to meet Temptations, or bring them home to vs, they come too swiftly, and vnbidden, like rough winds that blow from euery corner of the skie; and in that number, as if each minute were computed by them. So plentifull is the spawne of sinne in our waters. Therefore S. *Bernard* cries out, *Hei mihi misero! vndique mihi bella, vndique volant tela, vndique tentamenta, vndique pericula* : Woe is mee!

mee ! I am enuiron'd with warre, and hemm'd in on all sides with Temptations.

Biel fitly compares them to the creeping things of the earth, which are numberlesse : *Sunt in hoc mari magno & spatio reptilia quorum non est numerus.* S. Bernard likens them to the little Foxes in the *Canticles*, *Vulpes sunt tentationes*, which with cunning insinuation lurke in euery branch of our Vine, in euery angle of the Body, nourished at our owne boord, and by the same diet which feeds our Passions. *Ab humoribus inordinatis causas procedere passionum*; The cause of perturbations and passions arises from the humours, and these perturbations are the Tinder, at which the Deuill lights his Temptations.

To make which more plausible, tis euer his cunning practise to attire them in that dresse and Liucry which best suits each mans Humour and Complexion. To the phantasie of the Melancholy he whispers nothing but horreur, plying him with all Objects that may bring him to madnesse or despaire. To the Sanguine Complexion

Gabriel Biel lect. 77. de Miss.

Bernard. in Cantic. Ser. 64.

Bern. Ser. 4. in fest. omn. Sanct.

he presents those wanton delights whereunto naturally it leans. The Phlegmatick, like Marishes which euery Tide ouerflows, he seekes to lay quite vnder water, by the habit of that moist vice, which like a Deluge couers the greater part of the Earth, Drunkenness. Lastly, the Furious and Cholericke he prompts to quarrels, cherishing that vnruely flame so long, till hee haue made them beleue that Murder is the triumph of Reputation; so causing them to purchase the opinion of an vnhappy valour by Bloudshed. At which lucklesse period he leaues them, to the torture of a Guilty Conscience in this Life, and the fearfull expectation of vengeance in the next. Thus doth the Deuill, like a politique Enginer, besiege vs in our owne works, turning our Passions, like Daggers, vpon our owne breasts.

Twass this busie Tempter who made a suit to Christ to sift and winnow his Apostles; *Satan hath desired to winnow you as wheat.* Is it not time then to put in our Crosse plea? To make it our suit to Christ

Luk. 22. 31.

to keepe vs from his sleights, that wee be not entrapt by him, *Qui negotium quoddam habet deceptionis*, whose trade and businesse is to deceiue : Suffer vs not to be seduced by him whose proper office it is to Tempt, *Lest we be tempted by him that tempts.*

Aug. de Ciuit. Dei lib. 6.

1 Tbes. 3. 5.

But, though the Deuill be the chiefe Instigator of sinne, the Flesh is the Instrument ; Nay, saith Origen, *Etiam si Diabolus non esset, homines haberent appetitum ciborum & Venereorum* ; Were there no other Deuill, wee haue one at home, an inuisible Deuill, that lodgeth in the Bloud, the seditious Appetite which vrges vs to perpetuall mutiny against the good motions of Gods Spirit. This Deuill of Concupiscence which *daily entises and drawes vs away* (as *S. Iames* hath it) must wee exorcise too ; beseeching God that He will not, by forsaking vs, deliuer vs ouer to our selues, nor suffer our owne Lusts, which maintaine the hot Trafficke with Hell, to betray vs to Shame and Perdition.

Origen.

Iac. 1. 14.

Againe, because euery new Opinion or strange Doctrine (wherewith our Times,

Mat. 4. 6.

like ouer-ranke soiles, abound) is, as *Vincent. Lyrinensis* calls it, a *Temptation*, drawing a Train of new Sectaries after it, because our Religion is planted betwixt two extremes, both which haue but one End, leading vs by different paths to destruction, wee beseech God so to confirme vs, that wee be not deliuered into the power of their perswasions, who vpon the false foundation of *Merit* raise vp a *Babel* of Presumption, from whose steepe and eleuated top they precipitate their giddy followers, (as the Tempter when he had carried Christ to the highest pinnacle, would haue cast Him downe:) Nor yet suffer vs to be deiected or depressed by the heauy Doctrine of those Teachers, whose tongues are heauier than the hands of *Moses*, when he was supported by *Aaron* and *Hur*. Indeed they preach *Moses*, not *Christ*, a pound of the Law, for a dramme of the Gospell; neuer well but when they are busied in arguments of Iudgement and Reprobation; with which Killing Letter they wound those Consciences which they should bind vp,

vp, their Doctrine being *Non tam Aedificatio quam Tentatio*, not to edifie but to demolish, to plucke downe the *Liuing Stones* of Christs Church by despaire. Suffer vs not to be seduced by either of those Spirits, the one is a Spirit of Aire, the other of Fire; But let thy calme, peacefull Spirit so compose our Faith, so settle our Religion, that thus established it may rest sure vpon its owne Base and Center, the *Word of Truth*, not to be shaken by these, or disordered by any the like *Temptations*. For *In tentationem intrare est à fide exire*; To depart from Faith by Apostasie, nay to bee brought into any degree of Reuolt, either by recoiling against the Truth, or by any vnsteadinesse, any hesitation to stagger in it, is to be *Lead into Temptation*.

Lastly, because the whole World feeds vs with vanitie, and foment vs daily with delights, wee here beseech God to yphold vs, that wee fall not on these rocks of Temptation, or be induced for the short liu'd happinesse of this world to forsaite the euerlasting ioyes of the World to come.

*Vincent. Lyri-
nensis.*

Aug.

5
God deliue-
rs from Tempta-
tion.

For as *He* only can lead vs into those ioyes, so *He* alone can *Lead* vs out of the Labyrinth of *Temptation*, wherein without His guidance wee are apt to lose our selues.

Howeuer then those Arch-hereticks *Pelagius* and *Cælestius* will not be beholding to this clew to bring them out, nor will haue this Petition so vnderstood, as if men implored Gods helpe to hold them vp from falling by *Temptation*, presuming it in their owne power to resist sinne, and not to accept of a *Temptation* (which Opinion is sharply sentenced by seuerall Councils) yet *We haue not so learned Christ*; Nor beare wee so sleight regard to that Praier which His lips authorized, as to thinke any part of it superfluous, or that *Hee* would instruct vs to make a suit of that vnto his Father, which was in our owne power to grant or to deny. Wee are assured, though there be many Windowes, and Ports, and Doores for *Temptation* to enter at, there is but one Key to let vs out, or to locke vs vp against it, Gods Assistant or Preuenient Grace. *is ois pndromas smi megnem,*

Psal. 17. 30.

cries

cries the Psalmist, *By thee shall I be deliuered from an Hoast of Temptations* : And it is Gods voluntary promise, *Liberabo te ab hora Tentationis*, I will guard thee so sure in all thy wayes, that no Temptations shall preuaile against thee.

Reuel. 3. 9, 10.

Which promise He performes either by giuing vs abilitie to decline them when they offer themselves at vs ; Or by allaying them in such fashion that they become healthfull Medicines to cure, not Poisons to corrupt vs, and happy Probations not to waste but to refine vs ; As Gold runs purest from the Furnace, finding no abatement of the substance, but the drosse only : Or by apportioning them to our strength, that they doe not ouer-match vs ; so though Hee giues vs not Peace, yet Hee giues vs meanes, by a faire defensiu warre, to hold out the siege against them.

How God deli-
uers from
Temptation.

Be this then our comfort, that as Temptation hath some ill in it, so it hath much good. It was said of the Conspiracie against *Iulius Caesar*, If in that action there were any thing of glory, it belonged to *Brutus*, but

Conclusion.

Plutarch. Iul. Caesar.

Scr. 126. de
Tempore.

Ambros. l. 1. de
Abraham. c. 8.

1 Cor. 10. 13.

but all the malice and crueltie of the designe was imputed to *Cassius*. I make a iust application; Whatsoeuer good is occasioned by Temptation, we must ascribe it to God, but the malignitie which accompanies it belongs to the Deuill. *S. Augustine* sayes, Gods purpose in imposing trials is not to hurt, *Vt probet, non vt perimat*. And *S. Ambrose* sayes, though the Deuill tempts to destroy vs, yet God when either Hee tries vs, or suffers vs to be tempted by him, doth it to crowne vs. *Diabolus tentat vt subuertat, Deus tentat vt coronet*. Blessed be the Spirit of Comfort, that disposes his malice to our happinesse, and so fortifies vs that though He suffer vs to be tempted, *He will not suffer vs to be tempted aboue our strength*. Who though He may some way Permissiuely be said to *Lead vs into Temptation*, doth not put vs vpon any Forlorne Hope, where wee are sure to perish, but in the noblest sense of Leading, *Leads vs as a Generall doth his Souldiers*, encouraging them to giue on vpon the enemy, in the assurance of a victory: or as He lead
our

our Generall Christ Iesus to be tempted of
the Deuill. Blessed be our Leader Christ
Iesus, who in his Gospell hath left a rich
Legacie to comfort vs in all our conflicts;
Be of good comfort, I haue ouercome the
world. Wee are to be assured in the Apo-
stles confidence, *In that hee himselfe was*
tempted, he is able to succour vs when wee are
tempted. And blessed be the God of Hosts,
who, through the Intercession of his Son,
will giue vs the *Victory* not onely ouer
Temptation, but ouer our Last Enemies,
Hell and Death. Amen.

Matt. 4.

Iohn 16. 33.

Heb. 2. 18.



But deliuer vs from Euill.

CHristianitie is but a Spirituall War-
fare, and the chiefe weapon is our
Prayer. *Arma nostra preces & la-*
chrymæ. You know who was the Generall
of the Field, and Leader of this Battell, who
ordered the Files, ranked the seuerall Peti-

tions of this Prayer, and cast it into this Seuenfold Forme.

It is not only the propertie of an expert Generall to giue on vpon the Enemy, but to goe off as well. He must not only pro- uoke his Souldiers to make bold Charges vpon the Aduersaries, but when the day is ended prouide for a safe and honourable Retrait. Our blessed Sauour, that Hee might shew himselfe a perfect Leader, not only able to instruct vs in the fight, but carefull to bring vs off againe, see how He hath ordered the manner of our Retirement, Guarding our returne with safetie, and fortifying the last part of his Prayer with the full Power and Fruit of his Meditation, *Deliueraunce*. As He once placed the Pillar of Fire behind the *Israëlites*, to secure them from the danger of the *Egyptians*, who then had them in chase.

I know, if wee only looke with carnall eyes, no Prospect offers it selfe to our view but feare and terrour on all sides; *Temptation* (like *Egypt*) at our heeles, in the preceding Petition; and *Euill* (like the *Canaanite*)

anite) nay the Extremitie of all Euills, beyond the Temporall Scourge of *Ashur*, the Punishment of Sinne before vs, in This. So that wee might for euer languish in that distracted amazement which seized the Seruant of *Elisha*, when he beheld the whole Country of *Samaria* begirt with Souldiers, and no meanes of Escape. But when Faith hath cleared, and deuout Prayer obtained that fauour at Gods hand for vs, which the Prophet there did for his Seruant, the Opening of our eyes, we shall then perceiue that our Trenches are stronger than all the works raied by the Enemy; that there are many Powers leuied in this name of *Deliuernce*; that Chariots of Fire are our Conuoy, and, as he there confessed, they that are with vs are stronger than any that oppose vs. Indeed *If God be on our side, who can be against vs?* Who can doubt of successe in his Prayer, or safetie from all danger, when Saluation beares him off, and *Deliuernce* marches in his Rere-gard?

2 King. 6. 15,
16, 17.

Vers. 17.

Rom. 8. 31.

Division.

Deliuier vs from Euill.

Q q 2

The

1

The scope then of this last Petition is
 Deliuerance, *Libera nos*, Deliuer vs.

2

The Danger wee desire to be secured
 from, *A malo*, from euill. That is,

1

Euill Present, and Euill to come. *A malo*

2

Culpa, & *à Malo Pœne* : From the *Euill* of
Sinne in this World, And from the *Euill* of
Punishment in the World to come.

1

Deliuer vs.

God did not onely intend his owne
 Glory, when He raised vp so excellent a
 peece of Building as Man, but had a Pur-
 pose also afterwards to Glorifie that Crea-
 ture whom Hee then made. How that
 Building was defaced, or who was the ac-
 cursed Instrument to demolish it, I men-
 tion not here : The meanes of his Repara-
 tion, not the Manner of his Decay, is now
 my Argument.

To this repaire of ruin'd Man, and the
 re-seeling of him in that way of Glory vnto
 which the Ordinance of his Maker first
 disposed him, nothing contributes more
 than Prayer, which is the very Picture of
 our Mediator, daily solliciting the accom-
 plishment of that happy worke which Hee
 vndertooke

vndertooke for vs, *Deliueraunce*; and whose maine intention is to prop vs vp from falling into the Habit of Sinne, and from that Habit to the lowest degree of Woe, Hell fire, *Deliuer vs.*

Tis sometimes scene that Griefe makes vs eloquent: I am sure danger often makes vs deuout. Necessitie prompts men to seeke releefe, and the apprehension of an ill, ready to fall vpon vs, sends vs to God for shelter.

Doubtlesse Religion owes much to feare. *Petronius* an vnderstanding Heathen affirmed, that the Heathens his Brethren did owe the Inuention of their Gods to it.

Primus in Orbe Deos fecit timor.

Twas feare at first opened the eye of Nature, and made her, euen blindfold, to groape after some Deitie that ruled the World, and kept all the Elements in awe.

In the Prophecie of *Ionas* wee finde, that the fearfull Tempest gaue motion to those mens zeale, which perhaps before was wholly becalmed, and the working of the Sea wrought them into a Religion. When

Jonah 1. 6.

the Wind and the Billow chid loudest, the shrill accent of their feare was heard about it ; The tumultuous exhortation of each one, to pray vnto his God, spake in as much noise as the storme. Nor did the terror of their Shipwracke, which then threatned them, employ the industry of their owne prayers, but reacht so farre, that it awaked the sleepe Deuotion of *Jonah*: *What meanest thou, O Sleeper ? Arise and call vpon thy God, if so be that God will thinke vpon vs that wee perish not.* I doe not wonder if a furious Sea frighted those Sailors into Deuotion, since the Disciples themselues hauing put to Sea, and running the like hazard by a Storme, which had neere buried the Ship, forgetting the confidence wherewith faith should haue armed them, and remitting all trust either in the goodnesse or power of their Pilot then aboard with them, though asleepe, being now almost growne desperate by their feares, raised Him with this loud cry, *Master saue vs, wee perish.*

There is nothing so naturall to Man as
to

to call for helpe, because there is not in the World a creature exposed to so much want and danger as he. And how euer the *Cathari*, out of the proud conceit of their owne Puritie, omitted this Petition, wee know the very Condition of his Being is a Miseric, and his Conuersation full of Sin. Well may our tongues then be perfect in the language of this Petition, *Deliuer vs from euill*; When Nature and Conscience, our owne Infirmitie, and the expectation of an heauier sentence prompt vs to it. Danger euen now grapples with vs, and Iudgement waits so close vpon vs, that both in View and at Distance, Neere hand and Farre off, for the Present and for the Future, in Possession and in Reuerfion, our miseries are entailed vpon vs. Where there are so many *Ques* giuen vs, we cannot but be expert in the repetition; and when woe is the constant Scene, *Libera nos* should be our Mother Tongue: *Deliuer vs from Euill, A Malo Praesenti & Futuro*, From Ills Present and to Come.

This is the Dialect of Nature and of Con

Cathari hanc petitionem excludunt, opinantes se peccare non posse quia predestinatos.

2
From Euill.

Conscience; By the Rules of this vnhappy *Syntaxis* doe they both most congruously speake. Life is a Misery, and Sinne a Sting, and Death a Terrour. Life exposes vs to the assault and opportunitie of Sinne, and Sinne binds vs ouer to the sentence of Death at the last Sessions, when the World shall be arraigned in flames. *Deliu*er vs therefore *A Malo Vitæ*, from an *Euill Life*, and from a *Worse Death*.

I
A Malo vitæ

Wee first grow familiar with our Euills when wee take acquaintance with Life: Whose whole Voyage is so clogg'd with varietie of encombrance, that tis an affliction but to carry our Contemplations thorow, or trauell it with our Thoughts.

I know, in the sence of many a wretch, Death is an happinesse, and there can be no such exquisite torment as to prolong an vnwilling life. I doe not only include in this speech those whom Misery hath tired out, and so made weary of liuing; Wee must allow them to be partiall, and iustly to preiudicate Life. My speech reaches to all, and in this Generall Appeale I make
Common

Common Vnderstanding the Iudge; and on that ground pronounce, that there is none who indifferently weighs the troubles of Life, when it is calmest, and our quiet in Death, but will rest vpon S. Ambrose his Conclusion, *Tantis malis repleta est hac vita, vt comparatione eius mors remedium esse putetur, non pœna.* So abundant are Lifes Crosses, so scarce the Comforts, that compared to it Death is an Ease, not a Punishment, and a Curing Medicine, not a Corsiue. When wee shall thinke that these bodies of ours are made vp only to be dissolu'd againe: As Printing-Characters are put together only to serue the short purpose of the Author; which done, and the Impression finished, they are taken asunder againe, and throwne into their Cells. When wee shall thinke, that discord lodges in our Temper, that the contention of the Elements rules the Bloud, and that the victory of euery predominant Humour and Qualitie in the Body turnes to a mortal Disease to strike vs into Dust. When wee shall thinke Youth is a hot Feuer, and

Age a cold Palsey ; That One and twenty is a Temptation, and Threescore an Affliction ; That the Entrance of Life is with Labour, and the Catastrophe, the vtmost extent of it, a meere inueterate Sorrow ; we shall finde good cause to approue their Custome for the best, that vsed to mourne vpon the Birth-day, and laugh at the Funeralls of their Friends, welcomming the Natiuitie of their Children with Teares, but celebrating their Death with Feasts.

Gregor. Moral.
lib. 11. c. 97.

It was the speech of Gregory ; *Si subtiliter consideretur omne quod hic agitur, poena miseria est* : If wee iudiciously apprehend the whole cast of life, or our owne Actions, wee shall perceiue a perpetuall Sentence, a Doome hanging ouer vs, *That our Dayes are euill*, and all the Circumstances of Life or Time, but as so many Titles to misery. Which may not onely warrant vs, with *S. Paul* to Desire a Dissolution, *Cupiens dissolui*, but with *Elias* fainting vnder the consideration of his sorrowes, to make a voluntary resignation of his weary life, *It is enough, O Lord, take my soule. Deliuer vs therefore*

Philip. 1. 23.

1 King. 4.

therefore à *Malo vite*, from those Euills and Crosses which make Life distastfull or dangerous to vs.

It were happy if all Mans Misery were lockt vp in himselfe, if the summe of his unhappinesse consisted in his owne sorrowes ; for then Death would Cure, at least Finish them. But the Steame arising vp from his corruption, flies vp to Heauen, and breeds ill odour in the nostrills of God : God is exasperated and troubled, nay grieued by his Sinnes. *Præbisti mihi laborem in iniquitatibus tuis* ; Tis his Complaint in *Esay*, *Thou hast wearied mee with thy sinnes*. Because therefore this Dilassation, this tiring of God, this abuse of his Patience may kindle Him into a flame of displeasure, we pray to be deliuered à *Malo Culpa*, from those sinnes which endanger his wrath, *Deliuer vs from this Euill*.

Esa. 43. 24.

I know, each Sinne beares a Whip at the Backe, and like the Scorpion carries a Venome which few Antidotes can expell.

2
A *Malo Culpa*.

Vice is its owne Mule, and euery bad Thought is but a new capacitie of Ven-

Petr. Lombard.
lib. 3. dist. 15.

Iob 20. 11.

Ja.

clm A
1110

geance. Our Affections are our Penalties :
The Master of the Sentences calls them
Pœnales Affectus. Our owne Passions, like
Plommets tied at the feet of men throwne
into the Sea, weigh vs downe. Anger, like
a Calenture, burnes vs vp ; and Drunken-
nesse, like a Dropsie, melts vs into water ;
Gluttony choakes vs with surfet, and In-
continence rewards vs with discale. *Iob*
sayes the sentence is now absolutely past
and gone out vpon the wicked, *His bones*
are full of the sinnes of his Youth ; And so
fild, that he cannot laue them out of his
Conscience, or empty them into the Graue.
That earth which annihilates all other
things, cannot concoct such a cruditie as
sinne. The faults of Life suruiue in Death,
Et cum eo in puluere dormient, and as men
leepe vpon their owne condemnation
with the Axe vnder their Pillowes, so wee
on them. They sleepe with vs in the Dust,
and when the last Earth-quake shall shake
off those hills of Dust that couer vs, those
sinnes will rise vp with vs, and produce an
Euidence whose bloudy Character Time
or

or Rottenesse could not blot out ; by which they will deliuer vs vnto a Toriure more immortall than the malice of our Inditement.

If our Prayers then rest onely here, and sue for no further *Deliueraunce* than *A Malo Culpa*, from Temporall Miseries and Difficulties, or from those Mischiefes which actually our sinnes cast vpon vs in this Life, they trauell but halfe way, leauing the greatest part of the Iourney, of best aduantage or of most dangerous Consequence, behinde them.

Wee therefore enlarge our Petition, and pray to be deliuered *A Malo Pœna*, from *the Euill of the last Punishment* ; for this is the full scope and meaning of the words.

And yet wee doe not exclude the auoidance of those * Punishments which are laid vpon vs whilest wee liue here. The Attachment of a Principall inuolues all that are Partakers: Sinne is a Party in Death, and Temporall Punishments are as Decrees binding vs ouer to an heauier Sentence, vnlesse a Timely Penitence reuerse

3
A Malo
Pœna.

* *Intelligitur
Pœnalitas præ
sens. Thom.
Aquin. 2. 2. c.
q. 83. Art. 9.
in Concluf.*

that Sentence, and sue out our Pardon. The Feuer in my bloud is a Figure of the last Fire which will burne both Body and Soule, if the Teares of Contrition quench it not in the meane space.

Brulefer.

As therefore, in the latitude of this word *Euill*, wee pray against all kinds of *Euill*, whether they be *Mala Naturæ*, or *Culpa*, or *Pœna*; *Naturall Euills*, as Deformitie of the Body, Blinde, or Lame, Misse-shapen Births, such as Monsters are made vp in: Or *Morall Euills*, Sinnes that deforme the Soule, and make the Minde of Man a Monster, or Prodigie to affright euen himselfe: Or lastly, *Euills of Punishment* ordained for the vindication of those sinnes: So vnder the title of *Punishment* wee are allowed to pray against all kinds thereof, whether they be (as the Schooles distribute them) Temporall, or Eternall.

*Bonauent. l. 2.
dist. 33. Art. 3.
q. 2.*

And yet *Bonauenture* apparells some of these Temporall Punishments laid vpon vs, in such a Phrase as makes them rather to be embraced than shunn'd. *Pœnae Temporales non tantum sunt Punitiue, sed Promotiue:*

motiue : There be some Punishments ordained for the ouerthrow of Gods Enemies : There be others appointed for the Reclamation of his Seruants, of which sort are those Fatherly Corrections and gentle Visitations, whereby God humbles vs to raise vs vp to an higher degree in his fauour, and set vs a step neerer Heauen. These are the Christians Presse-money, whereby God bindes them to his seruice.

Castigat omnem filium &c. He chastens euery sonne he loues. Wee doe not pray against these Castigations, that conduce to the bettering or improuing of our Soules ; These are not angry Curses darted against vs, but Blessings : *Beatus quem tu corripis.*

Hebr. 12. 6.

They are the other Vindicatiue Punishments wee seeke to decline ; Those that speake in Mortall Diseases, in Famine, and Bloudshed.

Nor doe we only pray against these. All Earths Punishments compared to those that are treasured vp against the day of wrath, are Mercies.

This Petition is but an Armour to beare off

Luk. 12. 4, 5.

off the heat of the last fearfull Day. Famine, or Warre, or Disease, can only kill the Body, but the finall Punishment is an eternall Warre, waged with my Soule and Body too, that neuer admits a Truce; A Famine which Time cannot determine, nor Comfort releue. As our Sauour bids vs rather feare those can kill both Body and Soule, than those who onely haue power to destroy the Body: So hath He instructed vs, rather to pray against the euerlasting Torture of the Soule, than the Momentany Discruciations of the Body. The principall aime of this Petition is leueld against the principall Misery, the Eternall Punishment of the Life to come; *Deliver vs from Euill.*

By which *Malum Poenae*, Future Misery, what is meant, what *Species* of Punishment it is, I shall first shew by a Negatiue, and then Define.

Purgatory not
meant here.

First, this *Euill* is not *Purgatory*: For that which hath no being, cannot be the subiect of this Petition. *Purgatory* (I confesse) is a fine Tale for a *Romanza*, but a ridiculous

ridiculous History to be brought into a Church ; It being capable of no colour of Truth. And therefore it was one of the wisest Acts the Councell of *Trent* euer did, at that time when it decreed, *That the Doctrine of Purgatory should be beleueed by the people, taught by the Bishops and Priests,* euen in the Body of the Decree to prohibit any Disputation or curious search after it. They suspected, and iustly, it would lie open to too much infirmitie, and shame the Abettors by the folly of its Pedigree. For what euer they vaunt in the *Praeludium* to that Ninth Session, *Cum Catholica Ecclesia Spiritu Sancto edocta, ex sacris Literis &c.* bringing the Holy Ghost, the Scripture, and the Fathers to authorize their Invention ; Vndoubtedly the Father was an *Amorite*, the Mother an *Hittite*. It owes the true Parentage, the Naturall extraction to Philosophy and Poetry.

It was first phansied by *Plato*, foure hundred yeeres before Christ : Who, in his booke *De Anima*, reports the seuerall successe of deceased Men. Those (saith hee)

S f

who

Concil. Trident.
sess. 9.

Eusebius lib. 1.
Appar. cap. ult.

who haue liued very well, are conuayed to the purest Regions and Islands of the blessed: Those that haue liued but indifferently are waisted ouer *Acheron* vnto a Fiery Marish, where they suffer for a time, and then καθαρόμενοι ἀπολύονται, being Purged and Purified in that Fire, they are released. But Mortall, Capitall Offenders, ἀνιάτως ἔχοντες, they are cast into *Tartarus*, from whence there is no release.

Virgil confirmes this:

Æneid. 6.

Alijs sub gurgite vasto

Infectum eluitur scelus aut exuritur igni.

Vid. Chemonitium in Exam.
Concil. Trident.
Sess. 9. Decret.
de Purgator.

So *Homer*, *Odyss.* α. and γ.

So *Ouid* 2. *Fast.*

And so the *Alchoran*, *Artic.* 10.

Here then without all Controuersie it began, and from thence obtained some credit amongst men addicted to the reading of Philosophers and Poets.

Origen, a Man of rare Parts and great Wit, but subiect (as great Wits are) to the extrauagancie of conceit, was the first learned Conuertite that named it in his Writings. Who notwithstanding, though he held

held a *Purgatory*, held not that any Prayers were auailable to deliuer Soules from thence. And besides, his *Purgatory* differs very much from that of the Church of *Rome*. The *Romish Purgatory* takes place immediatly after the end of this life, *Origen* not till after the day of Iudgement. The Church of *Rome* holds their *Purgatory* is ordained for men of a middle condition or state of goodnesse, *Origen* extends his to all, euen the very best. *Cum nemo in hac vitâ à sordibus mundus sit, etiam sanctissimos in flammis Purgatorij expurgandos.* (It is the fift Article for which he was condemned.) His Authoritie gaind amongst his many Schollars some priuate Adherents, but yet found such cold entertainment in the Greeke Church, wherein he liued, that in the Councell held at *Basil Ann. Dom. 550.* vpon an Apologie then deliuered by the Easterne Pastors, it was scornfully exploded, and by full consent cast out, as a new groundlesse imagination. So the Apologie runs,

Origen.

Πῶς καὶ τῶν καὶ καλῶν διὰ πῦρ ἡμεῖς καὶ οἱ ἄλλοι ἡμετέρων ἢ παρεληφάμεθα διδασκάλων, ἡδὲ τῶν τῆς ἀνατολῆς ἐκκλησιῶν

Apolog. Grec. pag. 119.

κλησίαν ἵστανται. We neuer heard from the Doctors of our Church there was any such thing as *Purgatory*. So then howsoever the *Councell of Trent* giue it out for a thing generally currant in the Catholike Church, you see it was not so, since the Easterne Church opposed it from the first. And so *Roffensis* (whom they haue reason to beleue) confesses; *The Greekes to this day doe not beleue there is a Purgatory &c.* It was then reiectd by the Greeke Church, yet not extinguishd so, but that it began to breake out againe in the Latine; I meane Nam'd, but not Defin'd as a thing *De Fide*.

*Roffens. Art. 18.
pag. 86. b.*

*Aug. de Cinit.
Dei, lib. 21. c. 13.*

Heres. 43.

S. Augustine, though hee mentions it, concludes nothing for it; nay he is so farre from that, he confesses ingenuously it began from the *Platonicks* and *Heathen Authors*. And in his booke *De Heres.* he registers *Origens* opinion of *Purgatory* for an *Heretic*; which had he beleued, sure he neuer would haue done.

In this vncertaine manner for a long time, like a sparke raked vp in Embers, it lay

lay sometimes glowing, but with no confident apparance at all, vntill the Councell of *Florence* held *Anno 1439*. There it was set a foot and decreed for. In which Session though they allotted it a being, they could not assigne it an *Vbi*; They would haue it somewhere, but neither they nor any Writers since them could euer yet resolve where. Some will haue it to be in Hell; from whence a new question springs, *An Gebenna & Purgatorium sint in eodem loco*? Others in the Center of the Earth. *Eckius* placeth it in the bottome of the Sea. But *Lorichius*, in a distempered Conscience and troubled Minde. *Olaus Magnus* translates it to *Heckelburge* in *Norway*. *Bellarmino* out of *Gregory*, *Moral. lib. 15. cap. 30*. contends that *Purgatory* is in *Mount Etna*, or *Lipara*, or *Hiera*, and the rest of the *Vulcanean Islands*. But, because the matter which nourished the Fire in those places hath (as * *Fazellus* reports) long since failed, *Surius* layes the Scène at *Hekla* in *Iceland*, *Quod ibi erumpant Flamme*. It was ill lucke that “*Tierra del Fuego* in the South

Eckius in Enchirid.
Lorich. Instit. Cathol. de 12. Fidei Artic.
 * *At nunc Lipara & Hiera a dere desuunt, iam plurimis ante annis consumptâ materia.* *Fazellus. Id. de Etna, ad Annum 1554.*
Surius Hist. ad Annum 1537.
Hekla perpetuis damnata aestibus & nimibus horrendo boatu lapides euenit. vid. Ortelium.
 “ Of the eruption of these fires, see *Purchase Pilgrim. part. 3. pag. 939.*
V. Joseph. Acosta, lib. 3. cap. 19. vid. & Herrera.

of *America* was not discovered in his time. It had been the best use that Region could ever have been put to ; And I am perswaded that in the whole world a fitter place either in regard of compasse of Land, or plenty of Fire, could not have been thought of to receive this Plantation of *Purgatory*.

Incertum est an à Demonibus torquentur Animæ. Eman. Sa Aphorism. in Purgatorium, ex Tho. Aquin. & Bellarmin.

Purgantur æquè frigore ac igne aut glacie. Olavus Magnus.

Loc. citat.

Incertum est quandiu &c. Emanuel Sa loc. citat. Dionys. Carthus. de 4. Hom. Noviss. Aliquis saltem ad Diem Iudicii &c. Beda lib. 5. hist. cap. 13.

As they could never agree about the *Place*, so neither about the *Tormentors* in *Purgatory*, whether they were Angels, as some thought, or Devils. Neither about the *Torments*, whether they consist of Fire only, and then whether that Fire be Corporeall or Incorporeall : or whether of Water and Fire ; or of Frost and Cold : Or of none of these, but of disturbed affections, perplexed with faint Hopes and certaine Feares. So *Lorichius*.

Neither about the *Duration* of those *Torments* ; whether all the Soules condemned to that Fire, languish there untill the day of Iudgement, as *Dionys. Carthusian*. Or some only, and not all, as *Beda*. Or whether they lie there only for the space of

of Ten yeeres, and no more, as *Dominicus à Soto*: or vntill the Pope pleases to enlarge them, as others. Or whether they haue intermission from their paines vpon Sundayes and Holy-dayes, as *Durandus* and *Prudentius*, cited by *Bellarmino*: *Sunt & spiritibus sepe nocentibus poenarum celebres sub Styge Ferie*. Or whether those paines by little and little are remitted and diminished, as *Bellarmino*.

Neither about the *Causes* or *Occasions* of those Torments; Whether Veniall sins are only punished there, as *Gregor.* or Veniall and Mortall sinnes too, as *Eckius*.

Nor lastly about the Condition and State of Soules in *Purgatory*. For some hold, that the Soules punished in that Fire, endure a Torment which surpasseth all the most exquisite Torments in this life. But the *Rhemists* thinke the Soules in *Purgatory* to be in a more happy and blessed Condition than any men that liue in this World: And *Tho. Aquinas*, with *Bellarmino*, thinke it probable, *Animas igne Purgatorio tortas, pro nobis orare & impetrare*.

Both

Dominic. à Soto
in 4. lib. Sent.
Dist. 19. Quest.
3. Art. 2.

Durand. de Offic.
Mort. l. b. 7.
Et Bellarm. l. 2.
de Purgator. c. 18.
Quod autem pa-
na Purgatorii
paulatim remit-
tatur, &c.

Bellarmino. lib. 2.
de Purgator.
cap. 14. in fin.

Gregor. Dialog.
lib. 4. cap. 39. &
Eman. Sa. loc. cit.
Eckius Posit. 6.

Emanuel Sa.
ex Gregor.
Anselm. &c.
Vid. Bellarm. l. 2.
de Purgator.
cap. 14.

Rhem. Testam.
Annot. in Apoc.
14. 13.

Tho. Aquin.
2. 2. e. quest. 83.
art. 11. ad 3m.
Bellarmino. l. 2. c. 15.
de Purgator.

Both which are cited by *Emanuel Sa, Aphorism. Confessar. in Purgatorium.* Yet notwithstanding, the Councell of *Trent* makes nothing to swallow downe all these incongruous, phantasticall conceits of *Purgatory*, and to digest them into a Canon with Decrees for that Spurious, Lunaticke Monster, which is only full shaped and made Legitimate there. Yet not out of any foundation either in Reason, or Scripture. For whereas that Councell boasts of Scriptures Authoritie to shoare vp this rotten building, it is so false, that their owne Writers, who had the reputation of Learned, by name *Petrus à Soto* and *Perionius*, acknowledge there is no Text of Scripture which Proues or Names *Purgatory*. There is but one place to make it colourable, and that in the *Apocrypha* (which they are faine for that and the like Purposes to make Canonickall) where *Iudas Macabeus* made a Collection of Two Thousand Drachmes which he sent to *Hierusalem* to offer a Sin-offering: And that, for ought they know, was for the Liuing rather than the Dead;

2 Macab. 12. 43.

That

That the whole Army might not perish for their sinne, who vnder their Coats, contrary to their Law, had hidden the Jewels consecrated to Idols: Euen as *Achan* did the Wedge, for which so many were slaine flying before the men of *Ai*.

Vers. 43.

Vers. 40.

Jsh. 7. 21.

And although *vers. 44.* Praying for the Dead be mentioned, wee finde *Iudas* did it in contemplation of the Resurrection: not a word of bringing Soules out of *Purgatory*. For other texts of Scripture alleaged by their side, they are but forc'd impostures, and meere distortions.

*Vid. Chemnitii
Exam. Concil.
Trident. loc. cit.*

Thus haue I deliuered the full History of *Purgatory*, which all learned men of their owne side know to be true. And I will be bold to doe them that right, as to say, Howeuer they are well content, for the great commodity which thence ariseth to their Church, that common ignorant people belecue it for Truth, I cannot be perswaded they themselves belecue it at all.

Tis a Politicke Case of Profit, not of Conscience, which makes them willing to

*Acts 19.**Vers. 25.*

hold it. Iust like *Demetrius* in the *Acts*, who not for the zeale to *Dianaes* Temple at *Epbefus*, but in respect of the aduantage to his owne Trade, exasperated the tumultuous people against *Paul*. His *Exordium* is, *Sirs, you know by this Art wee haue got our goods*. Vpon which Principle (I suppose) the *Pontificials* are willing to maintain their conclusion for *Purgatory*.

Tis certaine, their most gainfull Copy-holds and Tenements hold of *Purgatory*, as their chiefe Mannor. Their Masses for the Dead, their Pilgrimages, their Bathes for the Soule, Vigils, Anniuersaries, Indulgences, Workes of Supererogation, Holy Water, Exequies; their Oblations at the Shrines of Saints: All which Candle-rents would fall to ground, were this conceit of *Purgatory* remoued, which onely keepes them in repaire and Tenentable. Wee for our parts neither feare nor credit it, and therefore not include it in the scope of this Prayer.

A Malo Gehennæ.

The *Euill* wee pray against, is the *Sentence of the Euill Day, the Day of Wrath,*
of

of Blacknesse and Tempest, of Vengeance and Fire : Whose sequele is to them that haue done ill, incessant Torment in the Lake of Fire and Brimstone. Tis consonant to our Creed to acknowledge no Third place betwixt Heauen and Hell : The one for the Righteous, the other for the Reprobate. They that haue done Good shall goe into Life Everlasting, and they that haue done Euill into Everlasting Fire.

Atbanas. Creed

A Father defines a Sinner to be the substance of all Misery both in this World and in the next : *Peccator est substantia miseriae huius & futuri saeculi.* Whilest he liues here, his Conscience like a sad Perspective shews him Hell ; and when hee dies, hee feels what he but fear'd before. To make vp which, the Extremitie of all Ill concures, *Pœna Damni* and *Pœna Sensus*, The Paine of Losse and the Paine of Sense : One to torment the Soule, the other the Body ; Whilest he shall both languish in a perpetual Exilement from the sight of God, wanting the comforts of his gracious Presence, and in a most exquisite sense endure all

shapes of Torment multiplied vpon the Body. This is the *Worme* that gnawes, but *neuer dies*, this the *unquenchable Fire* that continually feeds on them who are cast into it, but neuer consumes it selfe or them.

When I haue said this, no mans curiositie (I presume) will expect a more punctuall Description of this *Summum Malum*, Highest Degree of Euill ; Or desire to be resolued what kinde of Fire it is, whether Materiall, or Immateriall ? What Place it hath, whether in the Body of the Earth, or in the Aire ? What Intermissions, what Duration ?

I am not so well skill'd in the Chorography and Map of Hell, as those that vnderake both to Dispute and Define these things. Tis a Theme rather to exercise our Feares and Deuotion, than our Enquiry. If any scrupulous Atheist there be that denies Hell, as *Almaricus* did ; or doubts it, as *Dionysius* ; or beleeues it only in an Allegoricall sense, as the *Family of Loue*, and those ancient Hereticks mentioned by *S. Augustine* did, I pray God they doe not fetch their

their resolution there too soone ; Like that vnreasonable Philosopher, who, denying the Fire to burne, was by his enraged Antagonist thrust into the Fire, that hee who would not be instructed by reason, might be confuted by sense and demonstration in the Flame.

What this *Gehenna* is, *Tertullian* will sufficiently resolue: *Est ignis arcani subterraneus ad poenam thesaurus* ; It is a Treasure of Fire which will breake out at the last Day. That this Fire differs from that culinary Fire which serues our vse, there is no controuersie : *Longè alius est qui vsui humano, alius qui iudicio Dei apparet.* That there shall be a difference in the Torment, wee may boldly pronounce for Truth : For as all shall not be rewarded with equall degree of Beatitude, so neither shall all Sinners be punished alike. Adultery, and Theft, and Murther, meet in one and the same Center Hell, but the Theefe and the Murtherer shall not burne alike. Vndoubtedly Bloudshed shall haue more Heat, a greater intension of Flames. But for the

Tertull. Apologet. cap. 47.

cap. 48.

Intermission or Cessation of each Offenders Punishment, that must be hopelesse. Howeuer it be imputed to *Origen*, that (in this more mercifull than God) hee hath shortned the date of that fearfull Iudgement, assigning certaine Paroxysmes to conclude that exalted Feuer of Fire, and putting a Period not only to the Paines of the Damned, but of the Deuils themselues. To belecue this is more dangerous than his Pity was foolish. All *Epithets* are too narrow to comprehend, all language too light to expresse the weight of those Torments, all Arithmeticke too little to calculate the duration of them. It is *Mors sine Morte*, *Finis sine Fine*, *Defectus sine Defectu*; An Immortall Death, a dying, yet neuer determining Life, an Endlesse End, a Plenty of all Misery, but Dearth of all Comfort. *Pæne Gebennales torquent, non extorquent; puniunt, non finiunt corpora*: The Punishment of Hell is a torture that kills not; A Iudgement that executes eternally, but neuer finishes the execution. Tis an euerlasting *Calenture*, a Disease vnder which the
Body

Body euer languishes, but neuer impaires. Where though the Body be the fuell, yet the vn-deuouring Fire feeds it; Like the *Salamander*, which is nourished in the Flame; or the Liuer of *Prometheus*, which grew as fast as the Vulture gnawed it. *Non enim absumit quod exurit, sed dum erogat reparat.*

*Tertull. Apolo-
get. cap. 48.*

The least sparke of this Fire may serue to kindle our Deuotion, and the contemplation of so great a danger giue Religion a tongue to call loudly to the God of Mercy to *Deliuer vs from this Iudgement*: May teach vs to make this *Libera nos à Malo*, the Antiphone of our Litany, *Deliuer vs from this Euill.*

Nothing but the breath of Prayer can coole, nothing but the teares of Contrition and Penitence quench this Fire.

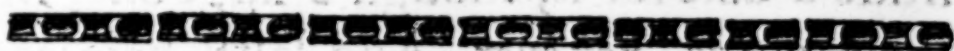
Let it then be our care betimes to stricke to allay this Combustion, which, if neglected, growes too violent to be appeased; and whilst wee liue here, to laue from our eyes those religious showres which may extinguish it. Whilst our Oile is yet in our Lampes,

Lampes, and these Candles of Nature, our Eyes, not sunke downe within their Sockets, the Doores of Heauen lie open to our Prayers; but when wee are once benighted with dimnesse, clos'd within the *Chambers of Death*, the Gates of Heauen are shut: Either wee cannot pray, or if we doe, our Prayers knocke at Heauen as at a Gate of Brasse; for it is now become so, and like a Mine of Adamant Deafe and Impenetrable beats backe the voice.

*Latant. lib. 1.
cap. 15.*

Quis tam demens qui consensu & placito innumerabilium stultorum aperiri Cælum mortuis arbitretur? The successelesse Petition of *Diues* will shew that the Soules condemned to the Pit of Sulphur are so farre from release, that they cannot make their approaches to the first degree of comfort. The Ocean of Gods Mercy, then dry as the Pumish, hath not one drop that can be purchased, or wrung out by any importunitie. The Fountaine of Liuing Water is only free to Life. Nor will the Balme of *Gilead* cure the second Death. When the Feuer is vpon vs, preuenting Phyficke comes

comestoo late. Prayer and Penitence are vnable to remoue the fits of the last Criticall fire when they are vpon vs: but if they be seasonably and timely applied, they doe not only Bale vs from Iudgement by *Delivering* and Guarding vs from Euill, but like Starres, fix vs in that glorious Firmament, where is the fruition of All Deliuerance, Saluation, and Peace, and Ioy for euermore. Amen.



For thine is the Kingdome, and the Power, and the Glory, for euer. Amen.

WHen I first entered vpon this Prayer, I compar'd it to a *Letter*, which is a Iustificable Metaphor: For all Prayer is the Interpreter of our Minde and Desire, (so *Aquinas* defines it) *Oratio est quodammodo desiderij nostri interpres ad Deum*. Nay tis both the *Letter*

*Tho. Aquinas
2. 2. q. 83.*

V v

and

and the Bearer too, *Per nuntium orationis*, so *S. Augustine*. To a Letter or Epistle doth this Prayer agree in each circumstance. First, for the Endorsement, or Superscription, whereby it is directed to God, *Our Father* &c. Secondly, for the Contents, which are branched out into seuen Petitions. Thirdly, for the *Coronis*, the forme of Conclusion, or Subscription, which is the matter of this Text, *For thine is the Kingdome* &c. I might for a need finde a date for it, though a large one, in these words, *For euer*. And lastly here is a Scale put to it, *Amen*.

The Direction, and Explication of the Matters seuerally contained in the Petitions, hath beene my former Subiect. That which remaines here to make vp my last treatise, is like that Ciuill and Mannerly Ceremony, which wee vsually referre to the latter part of our Letters, wherein wee mention our Acknowledgment and Farewell together.

I doe not call it a Ceremony any way to diminish or lessen the dignitie of the words.

words. They haue their weight and Authoritie confirm'd by Him who dictated the rest. Nor are they vnnecessary or vsclesse, though only annexed, not incorporated into the Prayer. Though our Essentiall Parts, as Soule and Body, be the maine Foundations of our Being, none will deny but that the Integrals, as Hands and Feet, are necessary assistants both to serue and adorne our Being.

Of the nature of Integrall Parts are these words ; which as they haue their Decencie, so they are Necessary too.

They are the gratefull acknowledgement of Gods goodnesse, with whose mention as wee begin our Prayers, so tis fit we end them. *Quomodo cepit à laudibus Dei, sic debet in Dei laude desinere.* It is a comely thing to sing praises vnto God (saith the Psalmc.) And the Apostle will tell vs, *They that aske must be confident that hee of whom they aske hath power to giue, for else they doe not aske in faith.*

You see in what a qualified sense I call this Doxologic a Ceremony. I wish some

others had not in a proper sense vsed it as a Ceremony, fit only to be annull'd and abrogated. The Latine Copies are deficient in setting it downe. Whether they were loth one Euangelist should speake more than another, for *Luke* hath it not at all; or whether they suspected that these words were additions to the Prayer, wanting the priuilege of our Sauour, who was the Author, to make them Authentically. *Erasmus*, it should seeme, was transported with this conceit, and hath not so much forfeited his Temper or Iudgement vpon any thing of like consequence, as this. For in his Notes vpon *Matthew*, he peremptorily deliuers it, that * they which annexed this Conclusion to the Lords Prayer, did patch vp the Prayer with their owne idle inuention, leauing a greater scorne vpon these words, which in good manners hee might haue left disputable whether they were Christs or no, than vpon any Apocryphall writings, which without controuersie he knew to be but mans. *Maldonat* the Iesuite deales more calmly, he

* Magis taxanda fuit illorum temeritas, qui non veriti sunt tam diuine pre-cationis suas nugas asserere.
Erasm. annot. in Matt. 6.

he does not vilifie the words like *Erasmus*, but only seekes to excuse the Latines for leauing them out : Supposing, as *Erasmus* doth, that their vse began from the Greeke Church ; who, he thinks, were like enough to make the addition here, as they added the *Gloria Patri* to the end of each Psalm, and likewise to the Angels Salutation of the blessed Virgin these words, ἐπὶ οὐ ἔτεκες τὸν σωτῆρα ἡμῶν. Or as they vsed to close their Sermons with this Doxologic, ἐπὶ σοὶ ἔστι δόξα, καὶ κοῦρη, καὶ βασιλεία, ascribing, as wee doe, all Honour, and Power, and Dominion vnto God. *Est q̄ id Græcorum ingenio & moribus valde consentaneum, qui ad finem concionum solent adiungere, ἐπὶ σοὶ ἔστι δόξα, &c.*

*Maldonat. in
Matt. 6. 13.*

I will not looke so farre into the meaning of the Holy Ghost, as to dispute whether these words * were not borrowed from the speech of *Dauid*, 1 *Chron* 29. 11. *Thine (O Lord) is Greatnesse, and Power, and Victory, and Praise ; for all that is in Heauen and in Earth is thine : Thine is the Kingdome, O Lord, and thou excellest, as Head ouer all.* Tis not vnlikely that the

*Cartwright Re-
spons. Præfat.
Rhem. Test. p 154*

same Spirit might speake the same thing here againe, though in a shorter phrase.

This I am sure is granted on all parts, and confessed by *Maldonat*, that not onely the Septuagint, or the Fathers of the Greeke Church, *Chrysostome*, *Theophylact*, and *Euthymius*, recite the words, but the Hebrew and the Syriacke, which were the Originall Copies. And tis not vnfitly noted by *Chemnicius*, that *S. Paul* mentioning the sense of the last Petition, addes this clause too : *And the Lord shall deliuer mee from euery euill worke, and will preserue mee vnto his heauenly Kingdome, to whom be glory for euer and euer. Amen.*

*Chemnicius in
Harmon. cap. 51.
2 Tim. 4. 17.*

Let then this truth be granted, that the Testaments Originally had this clause, and reason (if not authoritie which outweighs *Erasmus*) will confirme vs, that this is no vn suited Argument, patcht in to stiffe out the Prayer, but added as a most apposite and deuout Close, not only to informe our desires, that their maine scope must terminate in the Glory of God, but to teach vs that the seuerall Dictates and
Petitions

Petitions of Christs Prayer are radicated and founded in God alone ; To weaken thereby the pride of such who vaingloriously impute the successe of their Prayers rather to their owne merit than the mercy of God. So *Caluin* inferres.

*Caluin. Harmon.
Matt. 6.*

But if his credit be too light to counterballance him, I thinke in any indifferent iudgement *S. Chrysostome* will turne the scale. For he makes these words to haue a necessary relation to the Two last Petitions, being annexed by our Sauour *δαρρύνειν*, to embolden and fortifie the faith of his seruants. He was loth to leaue their Meditations vpon two such dangerous Rocks as *Temptation* and *Euill*, without a Tide or a flash of Mercy to fetch them off ; And therefore adioyned these words to establish them in a confident beleefe, that He, who taught them to pray against the Kingdome of Satan or Power of Sinne, was able to destroy them both, and in the meane time willing to confine them so, that they should not preuaile against them For all the Principalities and Powers, whether

Chrysost.

ἐναντίας πίνων ποιήσας
τῇ ἐκδήσει τῆ
ἐχθρῆ, &c.
πάλιν δαρρύνει,
καὶ ἀνίστησι τὰ
θεσμήματα, τὰ
βασιλείας ἀνα-
μνήσας ὑφ' ὧν
παῖδες οὐκ
δείξας, πᾶσι τῶν
ἀποπνύοντα δυν-
αμῶν.
*Chrys. Homil. 20.
n Matt. 6.*

ther of the Aire or of the Fire, of Light or of Darknesse, must stoope and bow vnder His Scepter who hath Dominion ouer Sinne and Death, Heauen and Hell. *For thine is the Kingdome, the Power, and the Glory, &c.*

The Summe of the words, is but an Inuesting God with his owne Titles, which are three, set out

1. By an eminent Declaration :

1. *The Kingdome.*

2. *And the Power.*

3. *And the Glory.*

2. Their Duration, *For euer*, or as our Liturgie hath it, *For euer and euer.*

3. The forme, vnder which they are conueyed vpon God, *Tuum est &c. For thine is &c.*

4. Lastly, the Seale of the whole Prayer, *Amen.*

God, who at first imparted his Image to Man, in that Act deriued some of his Authoritie vpon him too, To rule the World as his Vicegerent vpon Earth : By which He lifted vp Man to the Contem-
plarion

I
*The King-
dome.*

plation of his Diuine Maiestie and Kingdome. When Man but thinks ouer his owne and the Worlds History, hee must needs in the end of his trauell land vpon the consideration of that Maiestie, whose Prerogatiue put him into the possession of the World. Philosophers beginning but at the Foot of Motion, could trace it vp to the Head, and by that speculatiue study arriue at the First Mouer. So when Man iudiciously suruayes his owne being, how all Creatures are subordinate vnto him, to serue either his Necessities or his Delight, how himselfe hath Dominion ouer them, Reason ouer Him, Faith ouer Reason, and God ouer Faith, must confesse that the top of all Dominion and Supremacie is in God alone.

S. Basil sayes a King is *ὁρατός* *θεός*, a visible God, but God *βασιλεύς ἀόρατός*, an inuisible King. So the King is the Glasse thdrow which wee may behold God : Hee is his Picture, and yet resembles Him no neerer than dead Colours doe the Life. For Death doth not only rule in his Complexion and

παράγει δὲ τὸ
 πάντα κόπος
 1 Cor. 7. 31.

Gregor. Tholos.
 Syntagm. Iuris
 lib. 18. cap. 1.
 Num. 14.

Psal. 82. 7.

the Temper of his Body, but euen all those faire Colours of State and Shew, of outward Pompe and Command, of Glory and Authoritie, which set him off, shall in a little Time starue and fade, like those which the hand of the Painter hath laid vpon his Picture. As the Fashion, and Symmetry, and Beauty of this World passes away, so also the fashion of those that rule the World. *Paulatim imperia, regna, & principatus senescunt, egrotant, concidunt, &c.* Principalities grow old and infirme, they sicken and die. An Empire hath its funerall pile, as the Emperour his Hearse. Kingdomes expire like the Kings, and they like vs. For though they haue the title of Gods, they are but mortall, miserable Gods, like their gorgeous Statues, which the stroke of an hammer breakes into dust. Euery slight distemper is able to depose and thrust them into earth, imprisoning all their Glories in a little Coffin, from which low Captiuitie their whole Exchequer cannot buy them. *They shall Die like common men*; And not onely their Bodies,

Bodies, but their *Thoughts perish.*

Psal. 146. 4.

He then that takes the Altitude of God by the King, goes a regular way : but hee that rises to no higher an estimate of Gods Power than the Kings, degrades that high Authoritie which gaue Kings theirs, and makes Him lesse, by whom they were made so Great. All the seuerall Lines of Regalitie are vnited in God, as the whole masse of Light in the Body of the Sunne, but in an higher exaltation of Maiestie, in a more eminent degree. The phrase here specified sounds no lesse, *The Kingdome*. Which small Particle speakes Him in his fullest stile, importing the difference of his State, and the Aduancement of his Prerogatiue aboue all the Kingdomes of the Earth. *A King*, or *A Kingdome*, is currant Language thorow most parts of the inhabited World, Pagan or Christian : But since the Truth of God was reuealed in his Word, or That Word translated into other Tongues, neuer was it knowne that *The Kingdome* was translated in any Tongue but Spanish ; Which in the Title of the

Catholike King amasses all Soueraigntie. As if all other Kings were his Viceroyes, and not Gods, holding their Crownes in Fee from him, and not from that Supreme Power which hath said, *By mee Kings rule.*

I need not be coy in speaking it, since tis an Argument they daily maintaine both with their Pens and Swords. They haue not long since* printed it, the King himselfe allowing the Presse: and not onely in *America*, but in all parts of Christendome (so farre as they can or dare) they auow this Doctrine by their Practice.

Suidas writes, the pride of *Cleopatra* swell'd so high, that she would be call'd the *Queene of Queenes*: And *Curtius* reports, that *Darius* the Persian Monarch, before he was vanquished by *Alexander the Great*, stil'd himselfe* *King of Kings, and Kinsman of the Gods*, affording no Title to *Alexander* but of his seruant. His Pride and Ignorance of God (I confesse) might some way excuse his folly; but how I should excuse any Christian Prince, that layes claime to an Vniuersall Monarchy, I am yet to learne.

David

* *Iuan de la Puente Chronista de la Mag^d Catolica en Madrid en la Imprenta Real 1612*

* *Rex Regum & consanguineus Deorum. Quint. Curtius lib. 2.*

David may command from *Dan* to *Beer-shaba*, or from the Riuer to the Floud ; but such an Extent of Dominion, as includes all the Nations of the Earth, such an Expansion of Gouvernment as reaches from Sea to Sea, from *Gibraltar* to the *Mediterranean*, from one Point of Heauen to the other, is only the Limit of Christs Dominion, and the *Inheritance of the Son of God*. The whole Globe of the Earth, and all the seuerall Prouinces contained therein, are too great an handfull to be grasped by any Palme but His, *who is a great King aboue all Gods, and in whose hand are all the Corners of the Earth*. *Tacitus*, though an Heathen, would giue Supremacie and Singularitie of Rule to none but God : *Vnum esse regnatorem omnium Deum*, was his Maxime. Nor by the Rules of Christianitie is vniuersall Homage due to any but to Him alone, who claimes this honour, that *ἐμὸν γένηται πᾶν γονύ, Euery knee shall bow to mee*. Therefore *David* concludes his Festiuall Sacrifice with this Antheme, *Let the Heauens be glad, and the Earth reioyce, and let*

Psal. 2. 8.

Psal 95. 3, 4.

Rom. 14. 11.

1 Chron. 16. 31.

men say among the Nations, The Lord reigneth. For thine is the Kingdome.

Luk. 24. 19.

2
*And the
Power.*

But Titles without Power make Authoritie ridiculous, and beget scorn, not reuerence. They are but like Cities in a Map, where wee only trauell ouer Names and Titles, not Countries. Therefore to shew that God is not only *mighty in Word*, but in *Deed* too; That He is not only Powerfull in Voice and Name, but in Fact too; here is Authoritie ioyn'd to his Scepter, and to the Latitude of Dominion the Prerogatiue of Power, *For thine is the Kingdome, and the Power.*

Well may our Prayers determine in this ascribing of Power to God, when the first Prayers vsed in our Church beare this Confession in their foreheads, and begin with this Attribute of Power, *Almighty.*

I haue heard that Power belongeth vnto God (saith David.) And wee haue seene the Declarations and Testimonies of that Power. It was that Mighty Power which first reduced the World out of that darke Confusion wherein it lay, into a cleere and beautifull

beautifull forme, and stamp'd the face of Method vpon it, when it was concluded in a rude *Chaos*. By that Power were the Motions of the Heauens established ; and by that same Power are the *Species* of Creatures mouing vpon the Earth conserued. By that Power were the Elements extracted out of Nothing, and by that Power are they restrained to their Stations and Places.

The highest euidence of Earthly Power is the Power of *Making Lawes*, and the tying vp of factious dispositions in an Obedience of doing whatsoeuer they command. But vnto what an height is this Power eleuated in God? who is the vniuersall Law-giuer, ruling them which rule vs, by whose Decrees Nature and the Elements are gouerned, Life and Death administered.

A Story tells vs, that *Canutus* sometimes King of this Land, sitting by the Riuer side, at the comming in of the Tide, charged the Floud it should not presume to approach that stone whereon his feet rested.

But

Iob 38. 11.

Germani Patri-
archæ Constanti-
nop. expos. in orat.
Dominic.

But the vnruly Floud disdaining to be checkt by any command saue Gods, by whose Ordinance it was allowed to make its vsuall sallies from the Ocean, and then retire againe, notwithstanding his charge wet his feet : Letting him see, it was God only could giue Lawes to the Water, saying to the Sea, *Thus farre and no farther shall thy proud waues come.* And whereas Homer tainingly tells vs, that the petty King of *Ithaca*, *Vlysses*, had the Winds in a Bagge, to enlarge or shut vp at his pleasure, wee are sure that it is only the True God who hath the Winds in custodie, which when He pleaseth *He brings out of his Treasures.* In a word, Hee hath the full exercise of Power, both for the Dispensation and Execution of Lawes : The Portion of Shame, or the Crowne of Glory ; Iudgement or Mercy are the pay of his Exchequer. *In tuâ manu & potestate sunt misericordia & salus, mors & vita :* (Tis the Paraphrase of a deuout Patriarch vpon this place) Hee destroys and Hee saues, Hee scatters abroad and collects againe, banishes and repeales, kills

kills and makes aliue, ruling the Graue by so high an hand, that when the first Death hath arrested these Bodies of ours, He by his Power can Bale them, can recall the Breath which is fled, and transplant the defaced ruines of Nature, out of that corruptible Mould wherein they were buried, into the Kingdome of Glory. For as the *Kingdome*, and the *Power*, so *The Glory is His.*

There is no Theme so conspicuous as the *Glory* of the Lord : Whose Anniuerses the Heauens are (for *they declare his Glory*) and whose Trumpet the Tongue of Angels. *Gloria in altissimis*, was the Antheme sung by the Angels, *Glory be to God on high.* That *Glory* was an Argument which they found not on Earth, but brought it along with them from Heauen : Nor doe they leaue it here behinde them ; The Tenour of their Embassie is, *Peace vpon Earth*, and *Grace or Good will to Men*, but *Glory only to God.*

What Monuments of Shame then doe those erect to themselves, and at how

Y y

casie

3

*And the
Glory.*

Psal. 18. 2.

Luk. 2. 14.

1 Cor. 3. 21.

Matt. 6. 29.

1 Cor. 1. 31.

easie a rate doe they purchase confusion,
 who prize their owne deseruings too
 much? What forbidden Altars doe they
 build, what high Places doe they set vp
 for an Idolatrous worship, who Glorifie
 Dust and Ashes? who studying the Doxo-
 logic of men, in the most seruile Postures
 of insinuation, are content to cast them-
 selues below the reputation of Men, and
 to promote their owne ends, make Ad-
 uancement their Religion, and their Pa-
 tron their God? *Let no man Glory in men,*
 (it was *S. Pauls* Lesson) no not in the best
 of men, Princes. For, to let vs see that all
 our glorying euen in them is but shame,
 our blessed Sauour so farre degrades the
 opinion of *Salomons* Magnificence, that in
 his Gospell he preferres the Glory of the
 Lilly before his: And Hee that cloathes
 the Lillies, Crownes Kings. *Let him then
 that Glories, Glory in the Lord:* And let
 him that wrongs himselfe by Glorifying
 Men, at length doe God right, by giuing
 Him the Glory which is only due and pe-
 culiar vnto Him.

King

King *Dauid* (who had better right to take, than they to giue) to the shame of Sycophants, modestly releases all his Claime or Title to *Glory*, conferring it wholly vpon God : *Non nobis Domine, non nobis, sed Nomini tuo da Gloriam* ; Not vnto vs, Lord, not vnto vs, but to thy Name giue the *Glory*. For Heauen is the Sphere of *Glory*, and God is the *King of Glory*, and *Glory* is the Prerogatiue of his Kingdome, which as it doth *Conuenire soli*, so *Semper* ; As it is *Only His*, so *Euerlastingly His*. For *Thine is the Kingdome, the Power, and the Glory, For euer.*

Psal. 115. 1.

How loosely doe Honours sit on Men, when euery Disease shakes them off, and *Layes them in the Dust* ? How miserable is the Condition of all Earths *Glory*, which hardly holds out a Life, but often dies before vs, rauisht away by a frowne, or forfeited by a fault ? Or if it doe last as long as the Owners, with the Staffe of Office crackt and throwne into the Graue, is there buried with the Corps.

4
For euer.
Psal. 7. 5.

It is a wofull, but fit difference, to distin-

1 Cor. 15. 54.

guish that specious Vanitie which Man termes Glory, from the Glory of God, which onely is true Glory, because onely Permanent. When the fashion of ours is as transitorie as the fashion of the World, when it tastes the same frailtie which our Bodies doe, euen this, like a Lecture of Mortalitie, tells vs that here all Glory is but Corruption: That either wee haue none, or if any, tis included in our Hopes, respited and adiourned till that time when *This Corruptible shall put on Incorruption*. But the Glory of God is an immortall Title, which Time cannot discolour, nor Age enfeeble; An vnalterable Possession, which as *He euer had, He hath now, and shall euer haue*. When all Motion shall cease, and the Time which measured that Motion shall be no more; When those great Lights in the Firmament, which successiuelly watch the Iesses and obserue the Iournies of Time, by whose Kalendar wee compute the reuolution of our owne Yeeres, and the expence of euery Houre; When (I say) those Lights, like Dying Tapers, shall be eternally

eternally smothered and goe out, the *Glory of the Lord* shall shine forth, and make a fairer Light than euer the Sunne in the pride of his Meridian could cast. A Light which is preserved by His Presence, *who is the true Light* ; A Light which can neuer be eclipsed by the interposition of Darknesse or Sorrow, but shall continue like that Glorious Essence which feeds it, *his non cessans*, Thorow all Ages, or Thorow all Successions of Eternitie, (for so the transcendent expression of our English hath it) For euer and euer. The one whereof refers to His Being, which *Euer was* ; the other to His Duration, which *Euer shall be*.

Our Tenures here are suited and proportioned to our owne Being : They are Ours *Durante vitâ*, whilest Life lasts, else they cannot properly be call'd ours, but anothers ; They are not Free-holds, but Farmes ; nor are wee Inheritors, but Tenants.

Is it not fit the great Landlord of Nature, who hath leased vnto vs not onely the meanes to sustaine our Being, but our Be-

ing also, should hold his Titles by a Tenure as lasting and as independant as wee? Our Termes are bounded by a few yeeres, but there is no scope of Time, no Terme that can hold any proportion with God, but *For ever and ever*. Eternitie is Gods Free-hold, and there is no Title worth his wearing, which is not Eternall. *Thy Yeeres are from everlasting, and the Scepter of thy Kingdome is an everlasting Scepter; Thy Power infinite, Thy Glory for ever and ever.* Which perpetuities concludes Him the Owner and Proprietary both in *The Kingdome, The Power, and The Glory* which is here settled vpon Him, and wherewith He is inuested, being put into a full possession with *Tuum est, Thine is the Kingdome, &c.*

5
Thine is &c.

The Complement wee vse with God is quite different from that wee vse to Men. In the shutting vp of our Letters wee commonly mention the Obligations wee owe vnto those wee write, professing how much and by how many Titles wee are Theirs. But here in the close of our Praiers wee reward God out of his owne Inuentorie,

rie, and, in the rehearfall of his Titles, professe vnto Him how much is His, *Thine is the Kingdome, the Power, and the Glory.*

And yet in this we imply a Dedication, a Deuoting of our selues to Him : For the ascribing of *Dominion* and *Power* to Him, imports the obedience, and subiection, and seruice which wee owe Him.

Wee can neuer in the way of thankfull Debtors owe Him enough, who gaue his *Only Sonne* a Ransome for vs. Wee can neuer giue Him too much Honour, who gaue vs all the Circumstances of our Being. Nay, such is our Pouertie, wee cannot giue Him any Thing, but for a Gift are faine to tender Him a Repetition of His owne. Wee see by experience that it is no new thing for the bounty and munificence of God to pose vs daily with new Blessings, or new Deliuerances from Danger. But for vs to present Him with any new forme of Gratitude is impossible. As in the old Legall Sacrifices, Offerings were made vnto God of those Creatures which
were

Psal 50.10.

were His before, (for so He claimes them, *The Beasts of the Field are mine*) and of those Fruits wherewith Hee had first enriched the Earth : So, in this Euangelicall Sacrifice of Prayer and Thanksgiuing, what wee offer vnto Him is taken out of his owne Store.

*Psal. 51. 15.**Aug. in Psal. 49.*

The Keyes of those Faculties and Organs wherewith wee praise Him, are in His Custodie : The Heart that prayes is in His Hand: The Spirit which vocally interprets the Heart is in the disposall of His Will. And therefore the Prophet *David* will not presume to enter vpon the subiect of His Praise without leaue from Him : *Domine labia mea aperies, &c. Thou must open my lips, that my mouth may shew forth thy praise. O sacrificium gratiâ datum ! Non quidem hoc emi quod offerrem, sed tu donâsti !* (tis *S. Augustines* exclamation) O the vouchsafed grace of God ! I did not buy the sacrifice, but receiued it from Thee ; I was not my Purchase, but thine owne Gift. Though Gods loue to Mankinde cost Him deare, yet our Thankes to Him costs little,

little, tis at a most cheape rate. Such is his Bounty, and the riches of his Loue to vs, that He doth not only finde the Sacrifice, but build the Altar too ; Hee is not only at the charge of the Offering, but of the Wood to dresse it. Hee bestowes the Holocaust, and Hee bestowes the Fewell. Hee obligeth vs first, and then prompts vs to a gratefull returne of that Obligation. Hee by his mercy giues vs cause to praise Him, and Hee by the working of his Grace inspires vs with a Duty and holy Zeale to ascribe this Praise. Thus wee pay God out of his owne Exchequer : Wee receiue from Him not only the Matter of our Thanksgiuing, but the Forme too ; not only the Subiect of our Gratitude, but the expression of that Gratitude. As the Fauours wee receiue are His, so their Acknowledgement is his also. These Organs of our Bodies are His, and the Musicke they make is by Him. The Praise wee yeeld Him is His owne ; *Dono tuo te laudo,* (saith *S. Augustine.*) Nay He Himselfe is His owne Praise ; *Laus tua Domine Tu*

Aug. in Psal. 62.

Idem Soliloq. cap. 10.

ipse es, saith the same Father in another place.

Sincethen all Titles of Possession thus meet and Concenter themselues in God; Since the stile of His suruay runs vniuersally, and is Audited in a *Tuum est, All is Thine*; How miserable were wee, had wee no place to be entered into this Audit? Since not only the Dominion ouer all things, and Power, and Glory is Gods, but the meanes of rendring, the abilitie of conueying those Attributes vpon Him is giuen vnto vs by Him, what shame were it that wee our selues should not accompany our owne Faculties? that wee who entitle God to all His Attributes, should not be able to make any title to Him our selues? Certainly in the intent of Christ, the Dedication of these Attributes and of our Prayers to God is lame on our parts, and imperfect, if wee include not our selues in the Dedication, if wee are not able to say that as *the Power and the Glory is Gods*, so *wee are His too*.

S. Paul leaues the *Corinthians* vpon this comfort,

comfort, that *As Christ is Gods, so they are Christs.* And may that God for His Christs sake grant vnto vs all, that into this Account of Gods Possession wee may cast our selues, and whilest wee vtter this Doxology, *Thine is the Kingdome, and the Power, and the Glory,* may, in the assurance of our Faith, be able to say that wee our selues are *Thine*: That so, when wee shall sleepe in the Dust, by His Power wee may be raised vp to the *Life of Glory*, and established in *His everlasting Kingdome.*

1 Cor. 3. 23.

Our Deed is now finished and ready for the *Seale*; I must onely desire your helpe for the Impression of that *Seale.* It hath beene my Office, thorowout this whole Tract vpon *Christs Prayer*, only to Chase the Wax, to informe, and mollifie, and prepare your Meditations, by kindling a Religious zeale in you. My part is done, and I must now expect somewhat from you. To shew that your hearts went along with mee in this holy exercise, to testifie your assent to the Dictates of Christ, that He spake no more to God for you, than

6

Amen.

you would be ready to speake ouer againe for your selues, you must now adde your Suffrage, since the remainder lies on you. For as it is the Priests duty to pray in the Temple, so tis the duty of the Congregation to say *Amen* to his Prayers.

I know some Writers of the Roman Church endeouour to proue that None but the Priest should here say *Amen*. Indeed, to speake truth, in a Church where *Prayer in an unknowne Tongue* is practised and defended, where the People vnderstand not what the Priest sayes, *S. Paul* thinks it no reason that in such a case their Deuotion should exceed their Learning, or that they ought to say *Amen* : *How shall the vnlearned say Amen at thy giuing thanks, seeing hee vnderstandeth not what thou sayest ?* But in a Church where, for the most part I hope, wee doe, or should vnderstand one another ; where, as neere as wee can, wee follow the Psalmists rule, *To praise God with vnderstanding*, there is no colour nor reason to leaue it onely to the Priests Mouth. Seeing that in *Deuteronomy* no lesse

1 Cor. 14. 16.

Psal. 47. 7.

lesse than Twelue times the Command is iterated, *Let all the People say Amen.* And in *Nehemiah*, when *Ezra* the Priest blessed the Lord, *All the people said Amen, Amen.*

Deuter. 27.

Nehem. 8. 6.

It is then your worke. But since hee that offers at the Altar, is a party with the Congregation, and offers for himselfe too; Since the Priest in praying for others, prayes for himselfe, (for wee say *Our Father*, and *Forgiue vs*) Since wee are not only Embassadours from God for your sakes, but Heraulds too, I will by your patience suruay this *Seale*, and Blazon the Coat which is engrauen in it, and then leaue it to be Affixed by you.

I doe not impose a new Name vpon it, in stiling the *Amen* a *Seale*. *S. Hierome* calls it *Signaculum Orationis Dominice*, the *Seale* of the Lords Prayer; *Sicut Sigillum confirmatio est alicuius codiculi*. As a *Seale* is the confirmation of a *Codicill*, so *Albinus Flaccus* expressees it. And like a most Authentick Signet, it hath remain'd vnalter'd, retaining that Originall Stampe of Language which the mouth of God first

*Hieron. in
Mat. 6.*

*Albinus Flaccus
de Diuina Offic.
pag. 78.*

Alexand. Hales
part. 4 q. 10.

Aug. de Doctr.
Christ. lib. 2. c. 11.

Vid. & Rabban.
Maurum de
Instit. Cleric.
lib. 1. cap. 33.

Nec Græcus hoc
Interpres ausus
est facere, nec
Latinus. Sic
mansit & non est
interpretatum, ut
honorem haberet
velamento Se-
creti, non ut esset
negatum, sed ne
vilesceret nuda-
tum. August.
Tract. in Ioban.
41. cap. 8.

put vpon it. *Pronuntiatur in illo idiomate
sue linguâ, in quâ pronuntiabatur à Domino.*
S. Augustine giues the reason : There be
(saith hee) some Hebrew words which
cannot be translated, as *Racha* and *Osanna*;
the first whereof is the voice of Indigna-
tion, the last of Exultation. There bee
others which wee might haue translated,
but yet *Propter sanctiorem authoritatem
seruata est antiquitas*, it was held fit by the
Primitive Church, for the greater dignitie
and Authoritie of the words, to preferue
them in the Hebrew Garbe still, as *Alleluiah*
and *Amen*. For which reason, the same
Father speaking of this word, by occasion
of our Sauours Asseueration, *Iohn 8. 34.*
Amen dico vobis, sayes, That in honour of
it, neither the Greeke nor Latine Interpre-
ter durst render it.

Tis certaine that *ἁmen*, *ἁmen*, in the con-
clusion of the 88. Psalm, and *Fiat* in the
Latine, and *So be it* in our English, might
serue to expresse this *Amen* : But S. Augu-
stine liked no Translation of it, but it selfe.
Indeed it cannot be denied, but that it
must

must needs lose much weight being translated, in that no one word can expresse it. For though the Prolation of the word be still the same, yet the meaning varies with the vse, and according to the Acception in the Scripture.* In the practice of the Iewes, *Amen* was a Note of Assent; nor was it vsed in their Synagogue at Prayers onely, but at the Sermons and Expositions deliuered by the Rabbines, to testifie that the people beleued and assented to all which they taught. But the Schoolemen haue gathered diuers other acceptions of it in the Scripture. Sometimes it is taken *Nominaliter*, as a Name, signifying as much as *Verax*, or *Veritas*, Truth telling, or Truth, and so it is vsed *Reuel. 3. 14. Hæc dicit Amen, Testis fidelis*; These things saith the *Amen*, the faithfull and true Witnesse.

Sometimes tis taken *Aduerbially*, and then it signifies as much as *Verè* or *Fideliter*, Truly or Verily. So it is vsed by our Sauour in the Gospell, by way of Affeucration, *Amen dico vobis, Verily I say vnto you*. In which sense S. Bernard termes it
Verbum

* *Iudei non solum ad omnes preces, sed ad omnes conciones & expositiones Allegoricas dicere debent Amen, ut per hoc significant quod credant id omne quod Rabbini loquentur, &c. Vid. Buxdorf de Synagog. Iudaic. cap. 1. pag. 64.*

Gaör. Biel Lect. 79. de Missa.

Bernard. Decla-
mat. in illa verba
Ecce nos reli-
quimus omnia.
Aug. Tract. in
Iob. 41. c. 8.

Verbum confirmationis, The word of Confirmation : And S. Augustine termes it our Sauours oath; *Quodammodò, si dici fas est, iuratio eius est.*

Lastly, it is taken *Verbalitèr*, Verbally, as it is an Hebrew word, importing as much as *Fiat*, *Let it be done*, or *So be it*, intimating the Affection, or Desire, or Zeale of such as Pray. *Vbi exprimit desiderium Orantis*; Where the pronounced *Amen* is *Quasi Clausio*, the Close, or in Saint Hieromes Phrase, the Signet with which our Prayers are Sealed-up.

Indeed it is a Transcendent Seale, which like the Great Seale, commands or includes all other Seales. As our Prayers, so our Faith hath Seales too. The Sacraments are the Seales of our Faith, but this Seale of Prayer is the Seale also of the Sacraments. When wee desire those Sacraments may be effectually to vs, wee testifie our desire by saying *Amen*. When by those meanes He hath allowed, wee either apply God to vs, or our selues to Him, wee conclude and strengthen the Application by an *Amen*.
When

Biel. loc. cit.

When wee commend the Bodies of our deceased Brethren to Earth, *In hope of the Resurrection*, wee Seale vp their Graues with *Amen*. And when wee commend our owne Soules into the protection of God, we signe that Petition with the same *Amen*. In a Commonwealth it would be thought a Forgerie for a Party to Seale his owne Pasport; but in the Church tis Religion, and an Indulgence giuen by Christ, that each man may promote not only his Prayers, but his passage to Heauen, and contribute something to the Sealing of his owne Pasport.

^a I finde that *Rabbi Iebudab* thought the pronouncing of *Amen* so meritorious, that hee who said *Amen* in this World, was worthy to say *Amen* in the Next. And ^b others of the *Rabbines* esteemed it so effectually, that being deuoutly vttered, it would accelerate and hasten the time of their Redemption. For my part, I place no Merit in the Prolation or Sound of the word; but yet I account it such a strength to Prayer, and so fit an Attestation of the

A a a

Peoples

^a In libro Tanchuma scriptum est, quod Rabbi Iebudab dicebat quemlibet qui dicat Amen in mundo hoc, dignum quoque esse ut dicat Amen in mundo futuro. Buxdorf. de Synagog. Iudaic. cap. 5. pag. 181.

^b Sapientissimi Iudeorum scribunt, quod quisquis cum magna Cauanah & attentione dicat Amen, is efficiat ut Redemptio nostra celeriter appropinquet. Id. ib.

Alexand. Hales
part. 4. q. 10.
Dicitur à Sa-
cerdote celebra-
te, & non ab alijs
assistentibus: Di-
citur Submissè à
Sacerdote, &
non Altè.

Raech. 19. 6.

Peoples Zeale, that I must euer wonder wherefore the Church of Rome should make this *Amen* only the Priests Peculiar, shutting out the People for bearing any share in it: Or why they labour to giue a reason that like a Counter-verse it ought to be pronounced in a soft single voice by the Priest, when the whole Congregation, like a full Quire, most fitly should pronounce it: For so S. Iohn reports, that hee heard the Host of Heauen like the sound of many Waters, or like the voice of Thunder, crying *Amen, Alleluiah*.

The Priest only must preach to the People, but the People may pray for themselves: Or if the Priest doe pray for the People, at least let the People say *Amen* to his Prayers. I shall neuer thinke he meanes fairely, or prayes with a good intent for mee, that vsurpes both Priest and Clarke, and will not giue mee leaue to say *Amen* for my selfe. I denie not, that in the Church the Priests Prayers are more acceptable than the Congregations, because he is the Mediator betwixt God and the People:

Yet

Yet I will neuer beleue but the Congregations *Amen* is more obligatory, more effectuall than the Priests. At the Siege of *Iericho* the Priests Trumpets shooke the Walls, but the Walls fell not downe till the People shouted. The saying of *Amen* is but the Peoples Acclamation, the ioyfull shouting of the Congregation, in assurance of the Victory and successe of Prayer. *Per hos impletur confirmatio precis, qui respondent A M E N, &c.* For by those that cry *Amen*, the Prayer is confirm'd (saith S. Ambrose.) Nay the Blessing which the Priest distributes is then confirm'd, *Cum Sacerdos benedicit, Populus respondet Amen, confirmans benedictionem.* This was the opinion and practice of the Primitive Church; And some Writers of the Romane Church, handling purposely the Order of their Liturgie, hold it most fit to be continued. So *Amalarius Fortunatus*, sometimes Bishop of Treuere: so also * *Iuo Carnotensis Episcopus*. But why summe I vp humane Authorities, when God himselfe hath inioyned it? And when He bids say *Amen*, let not

Iosh. 6. 20.

Ambros. in Epist. 1. ad Corinth. 14. p. 529. E.

*Id. in Psal. 40. pag 370. b. Sic Iuo Carnotens. de rebus Eccles. Hæc una participem voce se faciens omnium charismatum, quod Sacerdos multiplici Sacramentorum diuersitate studuit impetrare De Ecclesiast. Offic. li. 3. ca. 9. * De rebus Eccles. ser. pag. 434.*

the Authoritie of Rome silence you, but in obedience to his Command, and in assent to our Prayers, *Let all the People say Amen.*

But yet Prayers are not crown'd with their effects vnlesse God himselfe also say *Amen.* The Peoples *Amen* concludes the Prayer, expressing a desire to obtaine, but Gods *Amen* perfects it, by consummating that desire.

Let vs therefore addresse our selues to Him not only in our Prayers, but for the successe of those Prayers, beseeching Him, who at first pronounced a *Fiat* ouer the Worke of his *Creation*, to repeat that *Fiat* ouer vs in accomplishing the Worke of our *Redemption.* *Dic verbum tantum, Lord only say the word, and thy seruants shall liue.* By the Power of thy Word thou didst set vp a Light in Darknesse; Thou saidst, *Let there be light, and it was made:* Gracious God, for thy mercies sake, exercise that Act of Power vpon vs. When we shall be benighted in our Graues, and shut vp within the Region of Darknesse, O Thou that art the *True Light*, suffer vs not
for

Matt. 8. 8.

Gen. 1. 3.

for euer to sleepe in Death, but grant that in
Thy Kingdome, and in Thy Presence, wee
may haue the fruition of a New Light:
That wee may see Light in Thy Light, and
enioy that Light by enioying Thee who
art that Light : That from thy Militant
Church, wee may be translated into thy
Triumphant : That of Christians here, we
may be made Saints there, and finally ex-
change the State of Grace for a Crowne
of Glory in Thy Kingdome, which
shall know no End.

Amen.

Psal. 13. 3.

FINIS.